



Feb 4. 61

Receipt for





“VOX OCULIS SUBJECTA.”

“VOX OCULIS SUBJECTA;”

A

DISSERTATION

ON THE

Most *Curious* and Important Art of

Imparting SPEECH, and the Knowledge of
LANGUAGE, to the *naturally* DEAF, and
(consequently) DUMB;

With a particular Account of

The ACADEMY of Messrs. BRAIDWOOD
of Edinburgh,

AND

A P R O P O S A L

To perpetuate, and extend the Benefits thereof.

“ Per varios usus *artem experientia* fecit,

“ Exemplo monstrante viam.” —

By a P A R E N T.

L O N D O N :

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P R E F A C E.

POLITICKS and party views, which, at this day, occupy and engross the minds of so many, have no place or share in this unambitious publication; of course prejudices and resentments, on that ground, cannot be provoked.

A great part of this essay being obviously either *compilation, and quotation, or narrative*; it must necessarily be apparent, that literary fame cannot be its object.

It is neither an attempt at composition, nor at criticism; but, without ostentation, hath its origin in the *simple* principles of sympathy and philanthropy.

The primary motive is, an ardent solicitude that the benefits of an ingenious method (*new in extensive practice, if not new in theory*) of infinite importance to many individuals, may be universally realized :— Having myself *collaterally* experienced the ineffable satisfaction consequent on its practicability, I am urged by an impatience kindled by social affection, to communicate the consolation to *all* others who may *ever* be in the same predicament.

This, although a secondary, is not a small inducement.

The Editor is not unapprized, that several treatises have been published on this art, *in the last century*, by men of distinction in the literary world, viz. Dr. *Ammann* of Amsterdam, Dr. *John Wallis*, and Dr. *William Holder* (by the two former in *Latin*):

Latin): and also by *Bulwer* in English. They are *all*, now, become rare books, and hardly to be met with, as he hath experienced.---The subject is also touched upon in a late Essay, intituled *Elements of Speech*, by *J. Herries*, A. M. 1773.—Extracts from, or translations of particular parts of each, are inserted in the body of this; but neither of them had *altogether* the same grounds, nor the same points in view with this: Nor did they flow from the feelings of a parent.

That an art tending effectually to rescue a *certain proportion* of the human species in every age, and in every country, from *idleness, ignorance, and wretchedness*, may be perpetuated, and its benefits happily extended to every possible subject, is (it is conceived) of no trifling consequence to society, collectively:—To those who are or

may be *born* deaf, especially, and their immediate connexions, it must be deemed invaluable.

If the cultivation of the human mind be the pursuit and end of philosophy, if the salvation of the soul be the use, object, and glory of theology, divines and philosophers will, at least, give credit for the intention, which is always the best apology for the most indifferent performance.

To convince *the world* of the practicability of this extraordinary art (*incredible* to many), and to endeavour to prevent its being lost, like many other arts, after having been brought to perfection; to excite the attention of the public to a plan, which (if the rational nature is superior to the animal) hath objects the most interesting and affecting, is the ultimate design of

this

this publication :—Should this prove the means of *one* only of the human race, in whom “*the particle of the divinity*” is in-
 hærent, being raised from an humiliating, most melancholy state by nature, and added to the number of *conversible* and *happy* intellectual beings, not only the application it hath cost will be abundantly compensated for, but the hours expended herein will ever be considered amongst the most usefully employed, as well as the most important and valuable of those bestowed by Providence, upon

March,
 1783.

THE AUTHOR.

E R R A T A.

P. xiv. (Contents) l. 13. *dele* end.

P. 23. l. 9. *for* effect, *r.* defect.

P. 25. l. 14. *for* was, *r.* is.

P. 36. l. ult. *for* are, *r.* is.

P. 68. l. 12. *r.* "and of the *instruments* of voice and
"articulation."

P. 94. l. 17. *r.* not to be thought on.

P. 101. l. ult. *dele* doth.

P. 128. l. 7. *for* throughout, *r.* thoroughly.

P. 137. l. ult. *for* naso-dental, *r.* naso-vocal.

P. 184. l. 1, 2. *r.* direction and authority.

P. 159. l. 17. *for* remarkable, *r.* remarkably.

C O N T E N T S.

I N T R O D U C T I O N.

The natural *disposition* of mankind for conversation, and intercourse of mind.

Man endued with capacities by nature,—many of his faculties are not *natural*, but acquired.—Nothing valuable attained without perseverance of exertions.—Language a special instance.

Reason, as well as *social affection*, interwoven in our nature;—in the dumb both are fully apparent.—Speech necessary to bring them into exercise, and improve them.—Use and value of language.

P A R T I.

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The cause of want of speech, or deprivation of language (generally) is deafness.—

Summary description of the ear.—No other want of capacity (usually) in dumb persons.

Review of capacities, compared with man's capacity in general.—*Powers of mind, voice, and organs of speech*.—The practicability of imparting speech, so that they may understand and use it, by alteration of perception from the auditory to the optic nerve.—The sounds of words arbitrary, as well as the form.

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Form discernible by the eye; utterance may be learnt by *feeling* and *seeing*.

No universal *system* of articulate language;—Plausible objection. Objection obviated.—Probable original state of human nature.—First substitutes for language, exemplified in several nations or savage *tribes*.—Cursory description of articulation.—Natural language nothing more than the vocal tones, with signs, and expressions of the countenance.—This *only natural* language may be methodized into a practicable system by *all persons* possessed of *understanding*, and the *instruments* of *voice* and *articulation*, consequently by the deaf.—Hint of the mode.

Extracts and quotations from authors who have *formerly* treated of the *theory* and *practice* of this art.

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P A R T III.

Proposal to extend, as well as *perpetuate* the benefits of this important art.

The *state, capacity, and numbers* of the objects strong inducements to this end. end.—A charitable fund necessary, under the directions of proper governors.—Such an institution likely to meet with encouragement.—The example of the *Royal Bounty*.—The importance to individuals

viduals (of a temporal and spiritual nature) and to *society*.—The obligations of humanity to promote the establishment of a charitable institution for the benefit of *indigent* persons, and to perpetuate the *curious* art.—Reflexions on the prevalence of *Dissipation*, and the love of fashionable pleasures over useful schemes.—The *Royal Society* have always encouraged the theory of this art.—They, and the *opulent clergy*, and others, would probably favor a well-directed plan for this purpose.—A source of satisfaction to *all* good men.—The *universal obligation* of benevolence and charity.

A P P E N D I X.

Extracts from various authors, on the subject of *Messrs. Braidwoods' Academy*, viz.

Mr. Arnot—History of Edinburgh:

Dr. Johnson—Journey to the Hebrides.

Lord Monboddo—Origin and Progress of Language.

Pennant's—Tour through Scotland.

Specimen of the degree of perfection in language to which some of *Mr. Braidwood's* pupils have attained.

Sketch of a proposed plan.



“ VOX OCULIS SUBJECTA;”

ON

The Curious and Important Art of imparting
LANGUAGE to the DEAF.

INTRODUCTION.

MAN, as a social being, hath an irresistible propensity to 'communicate with his species, to receive the ideas of others,' and to impart his own conceptions: this natural disposition for society and conversation is very early apparent in infancy, and as "Nature never gravitates to nought," it hath universally provided the means of

B

fulfilling

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fulfilling its dictates (except perhaps in the comparatively few instances of ideots), that is, it hath bestowed *capacities*, for gradually acquiring all such habits and faculties as are requisite and convenient to us, or conducive to its own purposes. In some, those natural *capacities* or capabilities are complete, in others partial; but, *in all*, they require, like every species of soil, cultivation and improvement.

That mankind are designed for a state of *active* intercourse, seems evident from this consideration alone, that every acquisition is progressive, and very little of our knowledge is from intuition. Even our most common faculties, although acquired by insensible degrees, are the effect of habit. Every great and valuable end is attainable only by slow degrees: no
art

art or science was ever brought to perfection on a sudden.

Nothing exemplifies this position more incontestibly than *language*, emphatically and elegantly defined, “The joint energy
“ of our best and noblest faculties, reason
“ and social affection *.”

The seeds or elements of reason and social affection are connate with us, and inseparable from our constitution as intellectual beings; they spring up, bud, blossom, and bear fruit in *due season*, in proportion to the culture and manure they receive: they manifest themselves *even in those who have never enjoyed the means and advantages of attaining speech*, as absolutely, (though not so copiously,) as in other men:—the operations of *their* minds in many instances

* Harris's *Hermes*.

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are demonstrated beyond the possibility of a doubt (although inexpressible by them *in words*); but, as the pathetic poet, in painting the blessings of language, and the reciprocal enjoyments of conversation and friendship, says,

'Tis "SPEECH, that ventilates our intellectual fires."

——"Thoughts shut up want air,
"And spoil, like bales unopen'd to the
"fun.—

"Had thought been all, sweet *speech* 'had
"been deny'd;

"*Speech, thought's canal! Speech, thought's*
"*criterion too!*

"Thought in the mine may come forth
"gold or dross;

"When coin'd in words, we know its real
"worth.

"Thought,

“ Thought, too, deliver’d, is the more pos-

“ fess ;

“ Teaching, we learn; and, giving, we re-

“ tain

“ The births of intellect ;—when dumb

“ forgot.”

“ YOUNG.”

The use, advantage and necessity of speech, or *articulate language, to every individual in a state of society*, are so exceedingly obvious and striking, that any farther attempt to illustrate them cannot but be superfluous. In every station and condition of life, transactions must arise, *even from our natural wants*, to which, without this faculty, we should in a great degree be incompetent. What purpose then more worthy of humanity than that of providing a remedy for a defect in *many* of our own species, which is so essential an obstruction to their happiness?

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P A R T I.

D I S S E R T A T I O N

ON

The Curious and Important Art of imparting
LANGUAGE to the DEAF.

THE catalogue of infirmities and calamities to which human nature is subject, exhibits, perhaps, no case of our fellow-creatures (insanity of mind excepted) that more forcibly, or more justly, excites our commiseration, than that of the *deaf and dumb*.

“No corporeal defect,” says a late author on the Elements of Speech, “renders an individual so *uncomfortable* to *himself* and *others* as that of *deafness*.—

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" *Not even those who are blind* are half so
 " *pitiable*: they are generally social and
 " lively: the pleasures of conversation,
 " the *charms* of music, supply the want of
 " the other sense.—It is true, we re-
 " ceive an inexpressible delight in survey-
 " ing the various productions of nature
 " and art: yet still the pleasure is more
 " selfish and confined, than that which re-
 " sults from the objects of hearing and the
 " exercise of the vocal powers."—"How
 " dull and solitary appear the men who
 " are *deaf* and *speechless*!"

The principal channel through which instruction and knowledge (the sources of infinite pleasure) are usually conveyed to the mind, is the ear. This, by some internal, unaccountable misformation, or derangement (of *their* organs of hearing,) is blocked up for ever! to *them*, all na-

ture

ture wears a solemn silence; the consequence is, that speech, that mark of humanity, that peculiar ornament and dignity, which chiefly distinguishes man from the brute creation, is unattainable in the *common* way, it being, evidently, by the imitation of the sounds which *we hear*, that mankind *ordinarily* acquire the art, or the faculty of speech.—In the midst of multitudes, *they* may be said to be in solitude.

Whenever we meet a person (although an entire stranger) in this unhappy predicament, or reflect on the melancholy situation of such as were born *deaf*, and remain (consequently) *dumb*, does not our sensibility receive a shock, which is too violent and complicated to admit of description?—Excluded from the knowledge of every thing, except the *immediate* objects of sense, apparently doomed to ignorance, idleness,

idleness, and uselessness, a burden to their friends and to society, incapable in such a state of that social intercourse and communication of mind, which constitute the most pleasing and rational enjoyment of intellectual beings, without distinct ideas of moral obligation, of their duty to God, or the nature and end of their existence; what pitiable animals are men, in such circumstances, and how little superior to the brutes!

The mind flies off with pain, if not with horror, from the affecting idea.

After the consideration of their deplorable case, what pleasure must the benevolent heart receive from the information, that, whatever may have been the former fate of such persons, *all such* may now be rescued from their miserable condition, and
enabled

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enabled to become not only *happy* and *useful*, but even *learned* members of society; for Providence, in infinite mercy, hath been pleased to point out a method, by which they may be taught, *in effect to hear*, and *in reality to speak and read*; to attain such a perfect knowledge of language, as (by observing the motion of the mouth in others) to *converse* intelligibly *viva voce*; to express their own sentiments not only distinctly, but elegantly in writing, and even, in process of time, to translate one language into another; consequently to learn arithmetic, geography, mathematics, and any other art, or science (practical music excepted): but, above all, to have a thorough knowledge of the *dignifying* principles of *morality* and *vital religion*. That this fact, however astonishing, is well known to many, (although not so universally as is hoped it will be) several re-
spectable

spectable characters have some time ago testified to the world, in the newspapers and magazines. Among the many who have attended the public examination, and attested the progress of several pupils of the justly celebrated Mr. *Braidwood* of Edinburgh, (who hath brought this very curious, *important*, and almost incredible art to a much greater degree of perfection than any former professor) were the late Lord *Morton*, President of the Royal Society, Lord *Hales*, Doctor *Robertson*, Sir *John Pringle*, Doctor *Franklin*, and Doctor *Hunter*, &c.

The following authors have also incontestably confirmed the information, viz. Mr. *Arnot*, in his History of Edinburgh; Dr. *Johnson*, in his Tour through Scotland to the Hebrides; Mr. *Pennant*, in his Tour through ditto; Lord *Monboddo*,
in

in his Origin and Progress of Language*.

It is remarkable (notwithstanding all that had been written by *Plato*, *Aristotle*, *Dionysius* the Halicarnassian, *Quintilian*, and others of the antients, who have investigated the principles of language and the formation of the vocal and articulate sounds) that until about the middle of the last century, we know of no *attempts* having been made in *this extraordinary art*, and at that time in only a few instances; it existed then indeed *chiefly* in theory; there were, however, some instances of successful practice. *Bullwer* relates, in his *Philocophus*, or *Deaf and Dumb Man's Friend*, published

* Extracts from each author are hereunto subjoined in the Appendix, in order to comprize, as it were, in one view, such corroboration of the account herein given, as to leave (I hope) no doubt in the minds of any into whose hands this may chance to fall.

in

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in 1648, an instance of a Spanish nobleman instructed by a priest. Dr. *W. Holder* taught *one* young gentleman in this country, to make some proficiency in 1659—Doctor *John Wallis*, Fellow of the Royal Society, and Savilian Professor of Geometry at *Oxford*, instructed *two* in some degree, about the year 1660.

The ingenious Doctor *John Amman* of *Amsterdam* also instructed a young lady at *Haerlem*, and several others in Holland, between the years 1690 and 1700—Some attempts had been made also by *Van Helmont*, a German, and by *Monachus*, a Spaniard.

Mr. Baker likewise latterly professed the art in this country, and practised it with some success, about *twenty-five or thirty years ago*; but no regular academy was ever opened

opened by either.—It was reserved for that “*hot bed of genius*” (Edinburgh) to bring to maturity so great a curiosity.

Besides the abovementioned academy, there are *now* others, where the art is taught, not only in England, but in France and Germany; but, as these observations are intended to be made upon the knowledge *personally obtained, from the testimony of the author's own senses*, and as that knowledge is chiefly confined to the school or academy at Edinburgh, where he *now* hath a son, who has made the most satisfactory proficiency, it is meant herein to advert to that academy only, at present governed and instructed by Mess. *Thomas* and *John Braidwood*.

Before we proceed to the relation of facts, let us consider the cause of the want
of

of speech (in those who are *deaf* and *dumb*), and also their natural capacities compared with man's capacity in general; persuaded that a little reflection on those points will be sufficient to convince the most incredulous, that there is *not*, in the nature of things, any physical impossibility, in teaching such to converse intelligibly, as many, *who have not thought* upon the subject, are apt to imagine.

Left argument, however, should not prove effectual, the testimony of the dead (as well as the living) shall be afterwards produced; and their speculations, too, *in addition* to what shall here be offered on the practicability of this wonderful art.

The dumb (*in general*) are not so from a deficiency in the organs of speech; the sole cause of their misfortune is a deviation

tion of nature, in the construction of that intricate and most unintelligible part of the human frame, *the organs of hearing*. This part is acknowledged by all anatomists to be so complicated, so prodigiously nice in its formation, that their knowledge of its nature, of the peculiar uses of the respective component particles, and of the operations of sound, are very imperfect, compared with their knowledge of the other parts of our wonderful machine. The result of all their dissections, and their researches into the principles of this sense, and its organs, amounts to little more than ascertaining the positions of the various *internal parts*, viz. the *meatus auditorius*, or auditory passage; the *tympanum*; the *four ossicles*, or small bones, called the *malleus*, *incus*, *stapes*, and *orbicularis*; the two apertures called *fenestræ*, *two small passages*, *four muscles*, *a branch of a nerve*, the *labyrinth*, *perio-*

C
teum,

term, the *vestible*, and *auditory nerve*, &c.
without being able to agree * in accounting
for

* The following may serve to confirm this assertion :
viz.

" Anatomists have long disputed, whether the *chorda*
" *tympani* was artery, vein, or nerve, or the tendon
" one of the muscles of the *malleus*, but now dis-
" covered to be a branch of the fifth pair of nerves,
" which meets the *port'o dura* of the auditory nerve."

Chambers' Dict. of A. and S.

The labyrinth is supposed by some to contain *innate*
air.

" *Schelhammer* denies the *existence* of the *innate* air,
" so much talked of in the labyrinth, and with good
" reason, as there is a passage out of the *labyrinth*
" into the throat, through which the *innate* air must
" escape;—this is past doubt, since by stopping the
" breath, and straining, we can force the external
" air into the ear, and even hear it rushing in."

Cyclopædia, or Chambers' Dict.—on the Ear.

" The tympanum suffers often a *relaxation*, some-
" times a *disruption*: if it only lose something of its
" ancient stretch, it only can receive impressions of
" great sounds, as of such as first relaxed it; if it
" be entirely broke, the *hearing is lost*: since the *air*
" can be no longer *modified* as it ought to be, and is
" therefore unfit for *moving* or *compressing* the auditory
" nerve." P. 96.

" The

for the conveyance of the impressions of sound : the auditory nerve is doubtless the most immediate, essential instrument of the sense of hearing, but the various avenues to it are so marvellously intricate, that the most minute impediment in either may render it inaccessible to sound. The tympanum, or cover to the whole of the inte-

“ The agitated air occurring with an ear insinuates
 “ itself into the *meatus auditorius*, impels the *tympanum*, which being moved, moves the “ *innate air*,”
 “ and the three little bones, and they the auditory
 “ nerve.” *Beare’s Sensorium*, p. 102, published 1710.

An additional proof of this assertion is, that, in 1767, one of Mr. B’s naturally deaf pupils having died, and it being supposed of a dropsy in the head, a dissection was made, in order to discover (if possible) the cause of the fatal disorder as well as that of deafness—a number of eminent physicians and surgeons of Edinburgh attended, and could not discover any want, or any defect in the parts usually found in the head.—It would be too tedious to peruse the various differing opinions, from the time of *Hippocrates* and *Galen*, of *Bartholinus*, *Laurentius*, *Campanella*, *Mercurialis*, *Fabricius Hildanus*, and other remarkable characters of the faculty.

rior ear, is the first portal of admission (if I may so express it) on the due tension and condition of which any further entrance greatly depends; the use of this is, principally, to guard the auditory nerve, brain, and inward parts of the ear, from outward injury by cold, dust, &c. and hath been (not unaptly) compared by some to glass widows, being pervious to sound, as those to light; that this is its *principal* use, hath been proved by experiments upon animals, who, after the tympanum was broken, did not hear the worse for some considerable time, that is, until some other causes, such as cold, impaired the parts within;—but, for passage of sound to the auditory nerve, by which the sense is conveyed to the brain, it is requisite, that this membrane be hard stretched, otherwise the laxness will deaden, or damp the sound;—to preserve this due tension is the

use of the *malleus* particularly, which (being fixed to a distensible muscle) stretches the surface of the tympanum in the centre, and by drawing it inward, transforms it from a plane to a conoid, within the same circumference; and so keeps it in due order.—The want of this tension, from the misformation, or straining of those extremely delicate parts, (*oftentimes, no doubt, by the convulsive motions before birth*) is, PERHAPS, the most frequent cause of want of hearing (although many causes are assignable) and it is for this reason, that some deaf persons hear speech, a little, when a drum beats near them, or when in a carriage running on pavement (that do not hear at all, at other times;) because the violent percussion of the air beats in the tympanum to a suitable degree, as wind fills and expands

the sails of a ship, which otherwise hang loose and flaccid.

The causes, however, of deafness, both natural and adventitious, *may be* as various as the numerous, respective minute parts on which hearing depends, and being *internal*, and not to be investigated by sight, it is not always possible to determine precisely where the defect lies, nor indeed,—if it were (by reason of its inaccessibleness) to remedy it. Neither is it within the compass of the present design to treat fully * on the sense of hearing; but only to touch upon the subject as far as might be necessary for *some* to understand how easily that part of the bodily system is disordered, and in order to

* For particular information of a modern system, vid. *Dissert. de Mr. Geoffroy sur l'Organe de l'Oue de l'Homme.*

lead the mind to attend to the important consequences thereof, which are the subject of this attempt.—Be the *cause* of want of hearing, naturally, or by subsequent accident, what it may, the certain *effect* is destitution or privation of the common faculty of speech. Being *dumb* is only the consequence of being *deaf*, not an independent effect, nor owing to any infallible sympathy of the nerves of *hearing* and *those of the tongue*, as Montaigne, and many of the ancients, supposed *. **Many** have *remained* dumb who were *not born* deaf, but who have lost their hearing in *infancy*, *before they had acquired* speech ; for, indeed, *we are all born dumb*, that is,

* “ The whole cause of which evil *Platerus* (indeed) imputes to the *sympathetical league* between the conjugation of nerves, from the auditory nerve propagated to the nerves of the tongues.”

Bulwer's *Philocophus*, p. 122.

speechless, for a time ;—the loss of hearing also at any age, will *in time* incur the loss of speech, either totally or partially, of which there are many instances, (several of which are within my own knowledge), of whom some have regained it, by means of the extraordinary art now under our consideration.

The following extracts will be sufficient in support of this truth, and may be necessary for the satisfaction of those to whom it is new.

"*Fabricius Hildanus*," in his Chirurgical Observations, "speakes of a sonne, of the
 "reverend and most excellent man both
 "for learning and pietie, *Joannes de l'Ozea*,
 "minister of the Moretenian church,
 "whom Hildanus remembers to have been
 "a boy very well educated, lively, and for
 "lis

“ his age strong and *talkative*, until about
“ the *eighth* yeare of his age; at which
“ time being taken with a grievous disease,
“ he was cured rather by the benefit of
“ nature than of physique: for no rational
“ physician was called to administer unto
“ him presently after his disease, when by
“ little and little he grew so deafe, that he
“ *no longer understood* what any one spake
“ unto him: *he became also mute*: neither
“ could he to this time be restored by any
“ remedies: he lived when *Hildanus* wrote
“ this centurie at *Moratum*, well enough
“ married, where he was famous for an ex-
“ cellent turner, which is the art he exercis-
“ eth. *Hildanus* was an eye-witnesse of
“ his conceited and crafty wit, which
“ was such that he understood the minde
“ of those that were conversant with him,
“ at the first sight, by the gesture of their
“ body: but this mutenesse happened not
“ unto

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"unto him through any sympathetic affection of the tongue with his eare; but by a privation of consequence; for being at the eighth yeare of his age not sufficiently confirmed and grounded in his mother tongue, hereupon, when he could no longer understand what men spoke, he easily lost that which he had formerly learnt.

"*Platerus* hath somewhat the like relation of the daughter of a certaine noble and illustrious lord:" &c.

Bulwer's *Philocophus*, 112.

"I have been informed of an instance of a child who was come to be between eight and nine years of age, and had learned not only to *speak* but to read, when he *lost his hearing* by the small-pox, and continued deaf all his life after."

“ after.”—“ At the age of *twenty-five* he
“ was put under the care of a master, who
“ professes a *most curious art*, of which I shall
“ have occasion to make frequent mention,
“ afterwards.—I mean the *teaching the deaf*
“ *to speak* ; this master * tells me, that, as
“ he had been much neglected, after the loss
“ of his hearing, (without [the pains being
“ bestowed upon him, that are commonly
“ bestowed upon deaf persons) he found
“ him, even at that advanced age, almost
“ totally void of ideas, and was obliged to
“ teach him to think, *as well as to speak.*”
Lord *Monboddo*’s Orig. and Prog. of Lan-
guage, vol. I. p. 131.

The capacities for attaining *oral* or
spoken language (besides the sense of
hearing) are, *competent powers of mind, the*
voice, and the common *organs of speech*:

* Mr. *Braidwood*.

now in healthy persons usually called dumb, there is no defect in either of these capacities, but the difficulty hath always been, to invent or create a substitute, for that sense * by which *others are enabled to imitate sounds* (made significant by compact) or *words*. This difficulty hath been, until lately, (for so I call the last century,) deemed insuperable, but experience hath at last evinced the contrary †.

Let

* Hearing.

† "We enter now upon the most curious art of
 " *teaching the dumb to speak*, even when their deaf-
 " *ness continues. This for many ages was thought im-*
 " *practicable, unless by means of a miracle.*—It is indeed
 " an undertaking of considerable difficulty, and can
 " be accomplished only by time and degrees.—If so
 " much time and attention be necessary to attain the pro-
 " nunciation and knowledge of a foreign language,
 " even by those who enjoy the sense of hearing, how
 " much more must it require in those who from their
 " infancy have been deprived of this benefit?—The
 " art of teaching the deaf and dumb to speak was
 " practised about a century ago by Wallis, Holder,
 " and

Let us take a summary view of those capacities just mentioned, in their order,

First, *the powers of the mind*, or soul—
These are all comprized in the ability to perceive, and to will: and of *perception* and *volition* all language is only a representation. “Now the powers of the soul” (says the philosophical author of *Hermes*)
“over and above the mere nutritive, may be
“included all of them in those of percep-
“tion and those of volition:—by the

“and others, but was carried to a superior degree by
“the learned and ingenious *Amman*.

“This great anatomist, as *Boerhaave* informs us,
“had inquired so minutely into the structure and ac-
“tion of the organs of speech, that, if his life had
“been longer preserved, he would have explained
“the physical causes of the various kinds of voice in
“other animals: he proceeded upon such simple and
“mechanical principles, that, provided his pupil was
“not of too dull an apprehension, nor too far ad-
“vanced in years, nor had any material defect in his or-
“gans (of speech) he would insure the success of his
“undertaking.”

Herries' Elem. of speech.

“powers

" powers of perception, I mean, the *senses*
 " and the *intellect*: by the powers of voli-
 " tion, I mean in an extended sense, not
 " only the will, but the several passions
 " and appetites, *in short, all that moves to*
 " action, whether rational or irrational."

The other senses of *seeing, feeling, tast-*
ing, and smelling, enable men to perceive
 and distinguish space, solidity, figure, ex-
 tension, motion, duration, succession, and
 colour, &c. as well as all *substances*, and
 their *qualities*, (altho' *they* know not their
 articulated forms or *names*, if naturally
 without hearing): it follows then, that,
 where *reason*, "that heaven-lighted lamp"
 is given, the power to *compare, compound,*
enlarge, and abstract *, consequent'y the
 inclination to examine, measure, compute,

* Vide *Locke* on Understanding, respecting Ideas.

chuse or refuse, approve or disapprove, must be the necessary effect. Who will not allow, that naturally deaf persons are curiously inquisitive and observant; and as capable as any others of distinguishing *hardness* from *softness*, *motion* from *rest*, *unity* from *numbers*, *order* from *irregularity*, *beauty* from *deformity*, *smiles* from *frowns*, *grief* from *joy*, *sweetness* from *bitterness*, and in short (*excepting those of sounds*) all *painful* sensations from *pleasureable*?—Who will deny, when they invariably, from the dictates of their own minds, or from the example and representation of others, avoid or decline whatever is or may be *hurtful*, *disgustful*, or *ugly* and *unpleasing*; and cheerfully seek, embrace, and prefer what hath a rational probability of being *innocent*, *agreeable*, and *eligible*, that they manifest (as clearly as hearing men) the powers of *perception* (both by sensation
and

and reflexion) and of *volition*; which comprehend all the leading powers of the soul *?

The generality of the world are apt suddenly, but mistakenly, to combine the idea of ideotism with that of the state of the deaf and dumb, whereas no greater error can subsist, as may plainly appear by the instances of perfection to which many (who have been taught by *Mess. Braidwoods*) have arrived in language, and other arts, as well as in the sciences:—the truth is, that the scale of intellectual comprehensions, or understandings, in them, is as *variously graduated* as in other persons; many of them, indeed, possess a quickness of apprehension, a scope of *imagination*,

* "Since *Pain* and pleasure seem to be as much
"the *Origin* of the different forms of worship, as
"they are of the ideas of mankind."

Abbé Raynal, Hist. of Ind.
and

and sagacity, *above* the common standard among those who are *not* naturally deaf: in proof of which, some specimens of their compositions will be found in the affixed appendix, the genuine production of such persons now living.

The voice is the next requisite; the source and fountain of this are the *lungs*, which, it is well known, are the primary efficient cause of respiration or breathing;—voice is only breath made sonorous in its passage through the wind-pipe, by the contraction of that interior part of the *larynx*, called the *glottis*, which is a small chink, of a gristly, tremulous substance, peculiarly fitted for the production of sound, by the vibration of air, upon its sides, and thro’ its orifice, which are capable of such extension and contraction, firmness or relaxation, as may be necessary for effecting the different vocal sounds.

D

“Hence

"Hence it is," (says *Herries*) "that the
 "glottis bears a near resemblance to both a
 "wind and a *stringed instrument*, the one
 "from its form, the other from its sub-
 "stance."—All sound arises from an im-
 "pulse communicated by some tremulous
 "body to the particles of air.—This vi-
 "bration, which always accompanies a
 "vocal tone, is clearly *perceptible to the*
 "*sight and touch*: it is evident, that the
 "tone in the human throat arises from si-
 "milar causes to that in an instrument.
 "When we blow into the orifice of a *flute*,
 "the stream of air expelled through so
 "narrow a chink becomes forceable and
 "rapid, dashes against the particles in the
 "body of the instrument, and by dislodg-
 "ing them produces the sound. The
 "same effect is occasioned by expelling
 "the breath through the *contracted* glottis.
 "When we strike the strings of a *violin*,
 "they

“ they vibrate and resound : in the same
“ manner, the smooth gristly chords of the
“ *glottis* are excited into a tremulous mo-
“ tion in the production of sound.”

None of these parts on which the voice depends, have necessarily any immediate connexion with the organs of hearing, consequently they may be perfect, while those are imperfect; and dumb men may have as good voices, naturally, as any other persons: the fact is, that they not only have, but, that they use them also; although very *uncouthly*, and without articulation, (*until instructed*). Such children, also, cry, and laugh, exactly as all other children do.

The organs of speech are the only remaining necessary qualification.

It is by the various positions and actions of these, that articulation is effected: therefore, they are *all* essentially requisite in oral language; every impulse of voice receiving its particular modification, or alteration, from those different positions.

They are too well known to need description;—every one, having these organs in proper proportion, viz. *tongue, lips, lower jaw, teeth, gums, palate, uvula, and nostrils*, is capable of effecting all the configurations that produce the elementary sounds; which any one may very easily convince himself of, only by running over (with the voice) the alphabet, and observing the different action of these organs respectively.

A complete set of these instruments, in perfect symmetry, are *generally* found to be

“VOX OCULIS SUBJECTA.” 37

be possessed by the dumb :—for their want of speech, as hath been before asserted, doth not proceed from any impediment herein, but merely from want of hearing.

And here, it is impossible, in reflecting upon the *infinite wisdom* and *contrivance* manifested in the construction of these organs of speech, and those of hearing, *not to be struck with astonishment*, and realize that

“ The hand that made us is *divine* *.”

So “ *fearfully and wonderfully* are we made.”

Having now, as proposed, cursorily considered *the powers of the mind, the voice, and the organs of speech*, and observed

* “ For farther investigating how much better the parts of the organs of speech are framed for discourse in man, (*who is a discursive animal*) than in other animals, vide *Aristot. Treatise de Animal. Par. lib. II. c. 17.*—lib. III. c. 1: 3. *de Anima*, lib. II. c. 8.”

Harris's Hermes.

that, the predicament in which the dumb (in general) are, doth not result from any deficiency in either of *these capacities*, it may clearly be inferred, that (where that is the case) if any substitute for the sense of hearing can be adopted, *the faculty or art of communication by speech may be acquired by them*, altho' with greater application and difficulty, and longer perseverance, than by those who (their ears being perfect) are enabled to regulate and modulate their voices, by imitation, according to their perception of sounds.

It is by the respective nerves of each sense, that the several perceptions of all their objects are conducted to the brain: *hearing* by the *auditory* nerve, *seeing* by the *optic*, *tasting* by those of the tongue and palate, *smelling* by the *olfactory*, and *feeling* by the *genus nervosum*, or nervous system,

system, which pervades and overspreads the whole structure of the body. If by the optic nerve; a perception can be conveyed to the brain, which shall virtually excite the same idea in the soul, as that excited by the conveyance of the auditory nerve, the first and principal step is gained; which is to understand the meaning of a word or words, *by the form, instead of the sound*.—The signification of words in general is merely arbitrary, there being no analogy or natural resemblance of the sounds to the thing signified, for instance, *horse, man, ball, bat, cow, &c.*—It is by *repeating the sounds*, and pointing out the object, to children universally, that they come by degrees to understand what those sounds signify.—By the same method (*mutatis mutandis*) changing *sounds* for *forms*, may children without hearing, be taught to know the *names* and *qualities* of every

thing animate and inanimate, and understand them when uttered or written, which is the foundation of all language whatever. It is true, that the forms of words, even in writing or print, are not likenesses of the things they are made to represent, any more than sounds are, but they are as much so; and are found more completely convenient for the purposes of language, than absolute pictures, or hieroglyphics; but this relates only to *written, not oral* language.—Words, however, have a *form* in utterance, as well as in characters, and this form is, by habit, discernible by the eye*.—Of some words, much more so,
un-

* "*Fabricius* makes all this good, by a familiar
" and easie example : for when he was a schooleboy,
" there being many of them in one chamber, they
" were interdicted the use of speech. But we"
(saith he) " by the *motion* only of our *lips and tongue*,
" without any voyce at all, altho' we were distant one
" from another, did communicate our conceptions,
" and

undoubtedly, than others; *for example*,
how easily may the form of the word *paw*

“and affections of mind one unto another: and a
“curiosity of constant observation hath enabled many
“to doe as much: for *Ludovicus Vives* speaks of some
“artists, who could discover what any man spake,
“tho’ no sound of their intent approached their eare
“descrying the stillest and low voyced words of their
“lips, helped by an art-informing and *attentive eye*,
“*only by seeing their lips to move and open as they do in*
“*speech*. It is likewise related of ancient Dr. *Gabriel*
“*Neale*, that he could understand any word by the
“mere *motion of the lips* without any *audible utterance*.
“And Sir *William Cornwallis*, speaking of a lover,
“attributes such a faculty to him: his eares (saith
“he) not having ability to perform their office, he
“therefore teacheth his eyes a *new occupation*, mea-
“suring the wind that proceedeth from his mistresses
“mouth, and spelling *words* by the observation of
“her *lips*. But we cannot wish for a more ample tes-
“timony of this thing than the usual practice of those
“friends of Mr. *Crispes*, who being intimate with him,
“in their familiar conversation never used their voyce,
“but saved themselves the unnecessary labor of speak-
“ing out, exhibiting only the motions of speech dis-
“tinctly to him, without any other sound than that
“of their pure motion, which is audible enough to
“him who *wore his eare in his eye*: sound and the
“voyce adding nothing of perfection to the intelli-
“gible *motions of articulate speech*.”

Bulwer’s Philoc. p. 52.

be

be perceived; that is the position and action of the organs in forming it.—It is the effect of only *compressing the lips very closely*, then letting *fall the lower jaw and lip*, and *at the same time breathing*, strongly, (so strongly as to make the vocal sound*).

Thus far respects only the means of knowing what may be uttered by others without hearing them; but how shall a *deaf person* himself pronounce, or *express* those sounds; which he hath never heard? — Here the assistance of another sense besides that of sight offers itself, and is greatly conducive to this happy effect. I

* "It would be a good way of teaching children (in general) to speak soon plain, by shewing them the motions of the mouth and tongue, for the pronouncing each letter and syllable; and by this way, people from their nativity deaf, have learned to speak, and by knowing, the motions for such words, to know when they were uttered."

Beare's Sensorium, p. 108, printed in 1710.

mean

mean *feeling*, which is said to be the universal sense, *the most necessary*, and to which all the others (indeed) may be reduced, because by the *tact* the impression of all objects are made on their respective organs *—Of the use of *feeling* in *this case* some farther description shall be given in the course of this *attempt*.

Wherever nature has denied or withheld one of the five senses, she has kindly compensated by an *uncommon* degree of perfection in the others.—The extraordinary vigilance of those senses in possession, is very obvious in all such instances.—Thus the blind are good *musicians* † and *mathematicians* ‡, and as such are capable of

* Vide Campanella de Sensu Rerum.

† Mr. Stanley—The Rev. Dr. Blacklock of Edinburgh, blind from his infancy, and others.

‡ Dr. Sanderfon, formerly Lucasian Professor of Mathematics at Cambridge, born blind.

forming just ideas (by sound and *touch*) of the motion, figure, size, and distance of objects, their numbers, and relative proportions.

Now may it not easily be credited, that such *blind* persons have a perfect notion of many machines; such as wheel-carriages, by feeling and handling the different parts? Can they not also determine, by the sounds they make (when passing over a hard surface) not only the *distance*, but the *course*, and *velocity* of such passing carriages, altho' this be the proper province of vision?—This faculty, however, *it must be noticed*, is the result of habit and repeated observation.

As thus we find the sense of *hearing*, aided by the touch, or sense of feeling, can in *some instances* do the duty of the eye, so we shall be convinced that the sense of
seeing

seeing (with the same assistance) can do as much for the ear *.

From the supposed universality of speech, and the seeming facility with which it is gradually acquired in childhood, even by the most ignorant and uninstructed in society, we are apt to consider language as born with us, like the senses, or rather not to consider it at all.—The organs of speech are as necessary for *chusing*, *preparing*, and *conducting* animal sustenance to the stomach, as for articulation, and *those* are the first and indeed only *natural* uses of them (strictly speaking): the latter is artificial.—By *articulation* I do *not* mean the utterance or production of the mere *vocal sounds*; but the expression of syllables, or words, composed of consonants and vowels.

* Vide Lord Bacon's Natural History, respecting the consent of *audibles* and *visibles*.

Speech is with every individual of the human race a gradual acquisition ; we are *all, mute*, at first, or when nature pushes us upon this theatre of life, altho' endowed with *capacities*, and dispositions, for learning this and other arts,—At our birth, and for a long time after, have we any more language, than any irrational animal? Are we not, as we come from the hands of nature, a "*mutum pecus*" (a mute herd) as Horace, truly calls us? — As no man (whatever might be his genius) was ever an artist at once, or complete master of any art or faculty by intuition, or nature, (that is without instruction, or *imitation of others*, who had by a long succession of experiments and practice, begun and completed the system;) so, neither was ever a child born with the faculty of speech, notwithstanding some absurd, ridiculous legends of *superstitious* or designing priests and others

to that purpose *. Articulation, or sounds formed into words of meaning, is therefore certainly not † natural to mankind, but

* “An infant is called *infans, quasi non fans*, so that is remarkable, which *Hali Abben Razel* reports, that he saw an infant who beganne to speake when he was scarce *twenty-four houres old*, since he was borne unhappily to foretell the losse of the kingdom, and the destruction and desolation of that nation.”

“Anno 633, *Nantbildis*, the wife of king *Dagobert* the second, brought him a son which was named *Sigibertus*: this infant being forty days old, when he was to be christen’d by *St. Amandus* the bishop, when they were all silent, he answered with a clear voice *Amen*.”

“Anno 1275, in *Cracovia* a certaine infant scarce *halfe a yeare old*, beganne *distinctly* and *readily* to speake, and say, to the great admiration of all, *The Tartars shall come, and cut off our heads*, and when he was asked whether he was not afraid himselfe of the *Tartars*, he answered, *Yea, in good sooth, I am in great dread of them, because they shall take away my head also*, which came to pass twelve years after.”

Bulwer’s *Philoc.* published 1648, p. 5 and 6.

Rijum teneatis amici!

† “The gift of speech is not the gift of nature to man, but like many others acquired by him.”—For a more full proof of this assertion, vid. Lord *Monboddo*’s *Orig. and Prog. of Lang.* vol. I. pp. 12—177.

intirely the effect of art; this art hath been from rude beginnings brought to its present degree of perfection, in a succession of ages, in proportion to the multiplication of arts, and always keeping pace with the progress of refinements, in society.

There is no such thing as an universal language, unless we allow *inarticulate* cries (or sounds) and gestures (or signs) to be language: and in that sense, the brutes may be said to have a language as well as mankind.—If articulate language were natural to man, must it not follow that the same would be *common* to every nation, and spoken *spontaneously* by all of the same species (having the organs of pronunciation); and of course, that persons born *deaf* would have it as perfectly as any? for they have all *faculties* that others *enjoy*
 7 from

from nature, and what, in that case should hinder their possession of this?

It is intellect, or abilities of reasoning and imitation, with the powers of imagination; which form the exalted and distinguishing prerogative of human nature; and these; as was before observed, are not wanting in persons born *deaf*, although language always is; (that is without *peculiar* instruction:)—a capacity also of acquiring every faculty or art, except music, and oratory, (which is a species of music) with all the necessary *means* of pronunciation, nature hath absolutely (although under great disadvantages indeed) bestowed on them; but, by want of the perception of sounds, they are exactly in the same state, with respect to speech, which we may suppose any persons would be in, who were shut up, and bred together, from earliest infancy,

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in

in a place and manner which should render it impossible for them to hear any language spoken ;—that is, *without speech*.

Sir *Kenelm Digby*, in his *Treatise of Bodies*, mentions a remarkable instance of one John of Liege, who, from the apprehensions of danger from an approaching enemy, took shelter in a forest, and was lost, where he remained so long that he quite lost the use of speech, and had it to learn again ; whereas had language been natural, and not acquired, he *could not have lost* it.

Here, perhaps, a plausible objection will be started,—

“ Was Adam speechless ? Had he any
 “ example, by the imitation of which he ac-
 “ quired language, to enable him to give

“ names

“ names to every living creature, or to answer the Voice of the Lord in the garden of Eden? and if Adam had this faculty, by nature, why not his heirs and successors when they arrive at the state of maturity?”

To this it is replied, that many *learned* and *pious* divines have agreed, that the metaphorical style so much in use in the east, and with which the Holy Scriptures of the Old Testament abound, may account for this: they have accordingly been of opinion, that it is *figurative* expression, not strictly historical, in the same manner, as, in the same chapter, the *Immaterial, Omniscient Spirit*, or First Cause, is said to have *brought* every living creature unto *Adam*, to *see* * what he would *call* them; and as,

the

* “ And out of the ground the *Lord God* formed every *beast* of the field, and every *fowl* of the air,

the *serpent's* * *language* to Eve, together with many other similar instances, more especially the following, “ And it *repented* the “ Lord that he had made man, on the “ earth; and it *grieved him at the heart*†,” “ which they think, *strictly* speaking, (and so do I) *cannot be possible*.—Allowing, however, the former, respecting Adam’s giving names to the animals, to be strictly historical, the objection is removeable, in another way; for we may well suppose, and believe, that the Infinite Wisdom and Goodness might, by a miraculous exertion of the same Almighty Power, which gave the first man existence, also qualify him for the state he was in, by imparting to him,

“ and *brought* them unto Adam, to *see* what he would
 “ call them, and whatever Adam *called* every living
 “ creature, *that* was the name thereof.”

Gen. chap. ii. ver. 19.

* “ And the serpent *said* unto the woman, Ye shall
 “ not surely die.”

Gen. ch. iii. ver. 4.

† Gen. ch. vi. ver. 6.

*intuitively, such a degree of language as was necessary to his unprecedented, artless * and innocent condition; as the apostles were instantaneously inspired, for a particular occasion, with the gift of † “Tongues”; (or languages); but that necessity ceasing, with respect to his posterity, the miraculous gift of speech, without example, might cease also, as it certainly did to the immediate descendants of the Apostles.*

But, be these reasonings just or erroneous, whatever might have been Adam's faculties,

* “Pride then was not, nor *arts* that pride to aid,
“Man walk'd with beast, *joint tenant* of the shade,
“*Essay on Man.*”

† “And they were filled with the Holy Ghost, and
“*began to speak with other tongues, as the spirit gave*
“them utterance.” Acts ch. ii. ver. 4.

“Parthians and Medes and Elamites, the dwellers
“in Mesopotamia, and in Judea, and Cappadocia, in
“Pontus and Asia,—Phrygia and Pamphilia in Egypt,
“and in the parts of Libya, about Cyrene, and

faculties, *we know*, that his offspring do *not* inherit any such, not only for the reasons already given, respecting infants, (who, let them be born of what parents they may, learn *only* the language of the people with whom they are brought up) but, because all the wild men that have been found without society, have been found also *without speech*, of which there are sundry instances *; and because *we know* also, that many savage tribes, who are not absolutely

"strangers of Rome, Jews and proselytes,—Cretes,
 "and Arabians, do we hear them speak *in our tongues*,
 "the wonderful works of God." Ibid. ver. 9, 10, 11.

* Several solitary savages have been found in *Europe*, at different times, *all mute*, or without articulation, which, however, some of them *soon* acquired, by imitation, viz.

1st, One near Hesse Cassell, in 1344, *mute* when taken, but *taught to speak*.

Vide Rousseau sur l'*Inégalité des Hommes*.

2d, Another in the Forest of Lithuania in 1694.

3d, Others in the Pyrenian Mountains, 1719—
 and the Hanoverian in the reign of Geo. I. &c.

Monboddo's Orig. and Prog. of Lang.

without

without society (although possessed of very few arts,) have at this day, such an *imperfect* system as plainly proves it a progressive acquisition *, therefore it matters not whether Adam had a particular language of articulation, or not, *ab initio*; it being evident, that the human race have not uniformly and inevitably received *this* legacy from him †. Having, it is hoped, obviated this scruple, let us proceed,

“ Say

* The *Huron* tribe, and others.

† “ If therefore the human voice is only the imitation of such sounds as are most familiar to us, or in which we are most carefully instructed, it must follow that the *ear* is the medium by which these sounds are conveyed. *What then must be the situation of those who from their infancy have been deprived of hearing?*—They must *naturally* be speechless.—They always are.—If it was *natural* for man to speak, he would exert that action as soon as the organs were capable, *whether he was taught* or not.—But if no such instance can be found, where a person *born deaf* was ever known to utter articulate speech (*unless from the*

56 "VOX OCULIS SUBJECTA."

" Say first, of God above, or *man below*,
" What can we reason, but from what *we*
" *know?*" POPE.

How manifest a truth is it, " that man
" differs more from man, than man from
" beast?" because by that cultivation of
his *capacities*, which is called education, he
is, in a manner, metamorphosed, into al-
most another, and, superior species!

It is supposed, by the Author of the
Origin and Progress of Language (a very
learned, *curious*, and philosophical work),
and the supposition supported with great
ingenuity and probability, that *mankind*
have been gradually emerging from a state

" *mechanical principles in the last section*) we may then
" safely conclude, that the *art of speaking*, is as much
" the effect of *imitation and skill*, as the *art of writing*,
" or of *playing upon the harpsichord*."

Herries' Elem. of Speech, p. 88.

of

of barbarism; that they have, from being originally, wild, savage creatures, been tamed, and humanized; and improved by cultivation, and the introduction of the various arts found by experience necessary to society; but, that society *may* have existed for ages, before a system of articulate language was invented.—In this there is certainly no impossibility, as he says, inasmuch as persons remaining absolutely *dumb* are known to be *capable of living together in society, of communicating, in some degree, the knowledge of their wants, of carrying on conjointly any sort of business, and of governing and directing*:—he adduces also in proof, that even some of the brutes are capable of the same; viz. the beaver, and ourang outang, which latter (by the way) he fancies to be of the human species, and quotes *Rousseau* to confirm it.

It,

It, however, doth not appear to me romantic, to suppose, with him, that, at first, *in a state of nature*, the substitutes for language were murmuring inarticulate sounds; that barbarous nations could only express their different passions by different cries, similar to the instances we are acquainted with in the *war-hoop*, the *cry of success*, and others, in practice among the American Indians;—that articulation, or the dividing, by consonants, the continuity of the vocal sounds, was, *at first*, very simple;—it still continues very much so among the Huron tribe, an *interior* nation of North America: their language is the least removed, (as he says very justly) from the origin of this art, of perhaps any upon earth*: — "They have scarcely
 " even any articulation, but converse chief-

* Gab. Sagard and La Hontane give this account of them.

“ly by vocal cries aspirated, as in saluta-
 “tion, for example, *ho, ho, ho*, using very
 “few consonants, and of course in speak-
 “ing never close their lips: in short, their
 “language is little better than animal cries
 “from the throat, of different tones, di-
 “vided now and then by a guttural con-
 “sonant: and without composition or de-
 “rivation.”—This is also nearly the case
 with several other barbarous people:—
 The vowels, which are the first of the ele-
 mental sounds, are always uttered with
 little or no action of the mouth, being
 nothing else but breath vocalized, by the
 vibration of the interior parts of the
 throat, and passing through the organs of
 the mouth in certain peculiar positions;
 thus *A* is only breath blown hard, with
 an open mouth; *O* is sounded in like man-
 ner, only by forming the lips into a circle:
 —the other vowels, with little variation,
 are

are upon the same easy principle.—The junction of consonants to these vowels, by a further modification of the several positions and actions of the tongue, teeth, palate, and lips (assisted by the nose and throat more or less) forms those alterations of the voice, or division of the continuity of vocal sounds, which is properly, *articulation*: without this speech would only be a cluster of vocal cries, with little distinction.

The vowels being the foundation of speech, and uttered with so little art, or action of the mouth, is doubtless the reason, that among savages, language (if it deserves to be so called) chiefly consists of vowels, for they have not advanced the art to any great degree: they use words like young children who are beginning to speak, without any connectives: they have no

fyntax, but in lieu thereof, a vast variety of tones and abundance of action.—This perhaps hath been, at one time or another, the state of language in all those nations or tribes of mankind, from which the present proud nations of the earth have proceeded.—That these uncultivated tribes, and all others, are the offspring of Adam, those who make the beforementioned objection must consequently allow.

The history of man in various ages and countries, and the nature of things, sufficiently prove, that the *only natural* language of our species is a variety of *vocal* sounds and tones, significant of our wants or desires, accompanied by signs with the head, hand, &c. and the management of the countenance, so as (imperfectly) to express the disposition of mind, and the will.—In process of time, those muttering noises have been

arti-

62 "VOX OCULIS SUBJECTA."

articulated *, to such a number as the sensible objects then existing required *names* for, which names were (it is probable) simply descriptive, at first, of their most striking qualities, or appearances: as children are observed to distinguish animals by their different *noises*, *roarings*, or *bleatings*, before they know the arbitrary appellations of such animals: For instance, *Bow*, *Wow*; (for dog) *Bab* (lamb) *Moo* (cow) and such like.—Thus language grew by degrees, on which alterations were grafted, and in proportion to the necessity, variety of words ensued, until by an infinite multiplication of such articulated sounds, method be-

" "I say *articulation*; because there *may be other*
 " *ways* of discriminating the voice, e. g.—by *acuteness*
 " and *gravity*, the several degrees of rising and fall-
 " ing from one note or *tone* to another; and the se-
 " veral kinds of measures, passions, moods, ayre; &c.
 " out of which it were easie to frame a *language*, with-
 " out words, tho' not so expedite and comprehensive
 " as the other." Holder's Elem. of Speech, p. 18.

came

came indispenfibly neceffary to avoid confufion, to denote *qualities, action, time, quantity, connexion,* and (by “*ſubſtance, energy, and ſubject*”) to convey ideas intelligibly *.

The method uſed in teaching thoſe *who are by nature without hearing* to ſpeak,

* In the ſame manner, therefore, as *local motion* is from nature, but *dancing* is ſomething *poſitive*; ſo is the *power* of producing a *vocal ſound* founded in *nature*, but that of explaining ourſelves by nouns and verbs, *ſomething poſitive*: and hence it is, that, as to the *ſimple power* of producing *vocal ſound* (*which* is as it were the inſtrument of the ſoul’s faculties of knowledge and volition), as to this vocal power, I ſay, man *ſeems* to poſſeſs it from nature *in the like manner as irrational animals*; but as to the employing nouns or verbs †, or ſentences compoſed out of them, in the explanation of our ſentiments (*the things thus employed* being founded *not* in nature, but in *poſition*) *this*, he ſeems to poſſeſs by way of peculiar eminence; *becauſe* he alone of all mortal beings, *partakes of a ſoul* which can move of itſelf, &c.

Ammonius de Interpretatione, p. 51.

† Some of the ancients divided the whole of language, as a ſystem, into *nouns* and *verbs*.

and

and the progress observable in them, may serve in some measure to confirm this :— they at first use cries, only, or uncouth irregular exertions of voice, with signs, until art, in other words precept, and example, regulate these sounds :—the first advance is made by an ingenious method of founding the vowels, (of which some further explanation will be given in the sequel) as the notes of the gamut are commonly at first learned, without any connection with time, or that arrangement which is called a tune : when the five vowels can be distinctly sounded and discriminated, then an easy monosyllable is learned, as *Ba*, *Be*, &c. ; for, besides the distinct sound of the vowel, it is only *the compression of the lips*, before utterance of the vowel, that makes the syllable, *Ba*, and so on.—Having acquired syllables, (of the combination of which the longest word or

Poly-

polyfyllable is made) all words of course may be pronounced :—*for example*, taking first a *word* of one syllable.—Suppose the learner to be perfect in pronouncing *Ba* ; then by placing the tongue in such a position as to add *T*, (which is no more than pressing the top of the tongue close against the upper gum) the word *Bat* is formed : thus articulation of one word is learned, in which two out of three letters are consonants.—Being perfect in the pronunciation, he next attains *the idea*, which *this form of articulated breath* conveys, by having the object or thing itself placed before his eyes, and pointed at ; thus he knows the name of *Bat*, and when he sees it again, or when the idea of the thing so called occurs to his mind, he knows how to utter its name.—He soon easily learns to distinguish persons, as *Charles*, *William*, *John*, by the prepositive pronouns singular,

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I,

I, You, He; also the words signifying the most common and familiar actions, as *eat, drink, walk*; next the connexion of substantive and attributive, or noun and verb, as *I (Charles) eat, you (William) drink, he (John) walks*, then (supposing him first to have learned the *form* (in writing and speech) and the meaning of *bread*) he composes a complete sentence, as *I eat bread*, and afterwards sentences less simple. — This is the natural progress of the art of speech, and whoever will take the pains to attend to the gradual advances therein made, by children, in general, cannot fail to observe it.—The chief difference is, that such as hear, make a variety of experiments with their organs of speech, to imitate the sounds they hear, before they hit upon the right position to effect it; but, at length, by perseverance, and repeatedly comparing by their ear their own
pro-

production of sounds with that of others, they arrive at just articulation; *generally*, however, long before they know the nature of many things whose names they pronounce : beginning usually with those easy words in which the consonants are labials, or formed wholly by the lips, as *Pa pa*; *Ma ma* *, &c.—whereas those, who are void of hearing, learn (*or are taught*) to vocalize and articulate their breath, by *feeling* and *seeing*, instead of by the other sense, and arrive at the knowledge of the connexion and import of words and sentences, by inculcation and study of their *forms*, in characters, and in enunciation in lieu of the more easy mode, which hearing persons enjoy.—The

* “That this is the natural order, and that the lips
“ are the first organs of speech, exerted by children,
“ may be known from this, that the words *Papa*, or
“ *Baba*; and *Mama*; are the terms, used by children
“ for Father and Mother, in almost all the languages
“ of the world.” Sheridan’s Art of Reading, p. 39.

former may be compared to persons who acquire the *art* of music by rote, or merely by their own *imitative* powers and *endeavours*, the latter to those who are *taught it* by instructors, systematically.

What is the inference from the preceding propositions?

The inference intended is, that the only natural language, already described, may be methodized and formed into a practicable, intelligible system, *by all possessed of understanding*, of the *instruments of voice*, and *articulation*.

Taking for granted that it will be allowed, with respect to those who are blessed with the usual important sense of hearing; it remains only to be proved, that it is practicable and intelligible likewise by the *deaf*.

Is

“ VOX OCULIS SUBJECTA.” 69

Is it incredible that, a person void of hearing, may by *feeling* the vibration, or efficient cause of *vocal* sounds in the throat, *inwardly*, and by application of the touch *outwardly*, in contradistinction to the *mere* impulses of breath, learn by perseverance and assistance, to know when he gives the different tremulous motions of the air, which we distinguish by the vocal sounds, *A, E, I, O, U?*

Is it incredible, that such a person afterwards by attentively looking at others when speaking, and by *seeing* how they place their *lips* and transpose their *tongue*, occasionally, to the *teeth*, *gums*, and *palate*, for the combination of the consonants and vowels, should learn in time, to imitate the pronunciation of all the various syllables, which immediately compose words, and eventually language?

All words are modified undulations of air, made significant to the mind, by social compact, or consent.—The first step to language is to *form them*, the next to *comprehend* their meaning.—It hath been already premised that vowels are the fundamentals, and expressed with little or no action of the loquetary organs, like separate, simple notes in a flute, independent of *time*, flats, sharps, rests, &c.—That when those are learned by the method just hinted at, articulation of the most easy syllables is next to be inculcated, shewing the *form, in writing*, as well as in utterance, at the same time;—thus bringing the pupil gradually on from syllables to words, from words to sentences, first simple, then compound, until he becomes capable of every kind of composition.

It may well be supposed, that *the method* of instructing such deaf persons must be

ex-

extremely tedious, and laborious *to the teacher*, and the greatest possible trial of his patience; but it is the purpose of this essay to prove, that it *both been* reduced to practice, and that *it is* practised with great success, *at present*, rather than to attempt to describe *particularly* the ingenious mode in use. If a person can be brought to speak at all, and is not deficient in intellects, application and perseverance in a judicious method may enable him, *most undoubtedly*, to make vast improvements in the faculty of speech: this is demonstrated in the removal of the most violent impediments of stammerers, which is also completely effected by the same gentlemen who profess the other art, of which more in its place:—the greatest orator of Greece was at first almost an unintelligible stutterer: by long labour and indefatigable perseverance, he overcame all difficulties, and in spite of nature be-

came the paragon of eloquence : his soliloquizing on the sea-coast near the roaring surges, with pebbles in his mouth (if true) strongly supports the argument that the use of articulate language is not only, *not natural*, but slowly progressive and of difficult acquisition, although it may be attained, by right application and long practice, even under the greatest disadvantages : —“ *labor omnia vincit.*”

It is not, however, pretended that *Demosthenes* is any instance in proof that the *deaf* may acquire speech ;—but so true is it that the *voice is governable by the eyes*, that the gentlemen, to whose merits this art is indebted for its present degree of perfection, have *publicly* adopted as their *motto*, the phrase which is borrowed for the title of these pages, viz.

“VOX OCULIS SUBJECTA,”

or (as it *may* be englished)

Voice made visible.

After all that has been advanced, conviction may be still wanting to many:—*Facts*, however, are incontrovertible, and witnesses or vouchers of *facts in point*, are at hand, “out of the mouths and pens of *more than* two credible witnesses the fact shall be established”.

The following passages are extracted from the several beforementioned, in order of time, who have treated on this subject, and borne testimony to the various success of the art in *some few instances*; after which the author’s own evidence shall be given.

First—

First—Extract* from Dr. *Bulwer's* Philo-
 sophus, or *Deaf and Dumb Man's Friend*,
 printed : 648.

" C H A P. XV.

" So lazie and sluggish are the naturall
 " inclinations of most men, that they are
 " prone to limit the infinite capacity of
 " man, and the effects of his admirable
 " observations to known and common
 " matters: whereas, considering his abili-
 " ties, and the faculty of his braine, there
 " is no accident of imperfection that may
 " befall him, but with the indulgent co-
 " operation of nature, he may worke
 " himselfe either out of it, or invent a
 " supply to the defect and inconveniences
 " of it: for a notable instance of the in-
 " dustrious felicity of an observing wit in
 " this kind, wee are extraordinarily be-
 " holden to that gallant and learned knight

* N.B. The *spelling* in these extracts is copied ex-
 actly from the *original*.

" Sir

“*Sir Kenelme Digby.* That whereas hi-
“ therto the understanding of *words* by the
“ *motions of the lips* hath been an art which
“ we have heard indeed that many have
“ pretended therennto, yet hath it been
“ thought *deceitful* and scarce to be cre-
“ dited, he affrds us an example of an
“ artist, who sublimed this art unto an *al-*
“ *most* incredible perfection.

“ The history of this rare atchievement
“ of art is thus delivered by *that honour-*
“ *able relator* Sir Kenelme Digby.

“ There was a nobleman of great qua-
“ lity that I knew in *Spaine*, the younger
“ brother of the Constable of *Castile*, who
“ was taught to *beare the sounds of words*
“ with his *eyes* (if this expression may be per-
“ mitted). This Spanish lord was born *deafe*,
“ so deafe that if a gun were shott off close by
“ his *care* he could not heare it, and conse-
“ quently

"quently he was *dumbe*; for not being
 "able to heare the sound of words, he
 "could never imitate nor understand them:
 "the lovelinesse of his face, and especially
 "the exceeding life and spiritfulness of
 "of his eyes, and the comliness of his
 "person, and the whole compofure of his
 "body throughout, were pregnant signes
 "of a well temper'd mind within, and
 "therefore all that knew him lamented
 "much the want of meanes to cultivate it,
 "and to embrue it with the notions which
 "it seem'd to be capable of, in regard of
 "itselfe, had it not been cros'd by this
 "unhappy accident, which to remedy phy-
 "fitions and chyrurgions had long em-
 "ploy'd their skill, but all in vaine. At
 "the last there was a priest who under-
 "tooke the teaching him to understand
 "others when they spoke, and to *speake*
 "himselfe that others might understand
 "him,

“him, for which attempt at first he was
“laugh’d at, yet *after some years* he was
“look’d upon as if he had wrought a
“miracle. In a word, after *strange pa-*
“*tience, constancie, and pains*, he brought
“the young lord to speak as distinctly as
“any man whatsoever; and to understand
“so perfectly what they said, that he
“would not loose a word in a whole dayes
“conversation. I have often discoursed
“with the priest, whilst I waited upon
“the prince of Wales (now our gracious
“sovereign) in Spaine, and I doubt not
“but his majesty remembreth all I have
“said of him, and much more: for *his*
“*majesty was very curious to observe*, and
“enquire into it. It is true, one great
“misbecomingnesse he was apt to fall into
“whilst he spoke: which was an uncer-
“tainy in the tone of his voice, for not
“hearing the sound he made when he

"spoke, he could not steadily govern the
 "pitch of his voice, but it would be some-
 "times higher and sometimes lower, though
 "for the most part what he delivered toge-
 "ther, he ended in the same key as he
 "began it. But when he had once suf-
 "fered the passage of his voice to close,
 "at the opening it again, chance, or the
 "measure of his earnestness to speak or
 "reply, gave him his tone, which he was not
 "capable of modulating by such an artifice
 "as is recorded Caius Gracchus used when
 "passion in his orations to the people
 "drove out his voice with too great a ve-
 "hemence or shrillness. He could dis-
 "cern in another whether he spoke shrill
 "or low, and he would repeat after any
 "body any hard word whatsoever, which
 "the prince tried often, not only in *Eng-*
 "*lish*, but by making some *Welsh* men that
 "served his highness speak words of
 "their language, which he so perfectly

“ ecchoed, that I confesse I wondred more
“ at that, than at all the rest; and his
“ master himselfe, would acknowledge that
“ the rules of his art reached not to
“ produce that effect with any certainty.
“ And therefore concluded this in him
“ must spring from other rules he had
“ framed unto himselfe out of his own at-
“ tentive observation; which the advantage
“ which nature had justly given him in
“ the sharpnesse of senses, to supply the
“ want of this, endowed him with an abi-
“ lity and sagacity, to do *beyond* any other
“ man that had his hearing. He expressed
“ it surely in a high measure by his so
“ exact imitation of the *Welsh* pronuncia-
“ tion: for that tongue (like the *Hebrew*)
“ employeth much the guttural letters, and
“ the motions of that part which frameth
“ them, cannot be seen or judged of by
“ the eye, otherwise than by the effect
“ they

" they may happily make by consent in
 " the other parts of the mouth exposed to
 " view. For the knowledge he had of
 " what they said sprung from his observing
 " the motions they made, so that he could
 " converse currently in the light, though
 " they he talked to, whispered never so
 " softly. And I have seen him at a dis-
 " tance of a large chamber's breadth, *say*
 " *words* after one, that I, standing close
 " by the speaker, could not hear a sylli-
 " ble of. But, if he were in the darke,
 " or if one turned his face out of his
 " sight, he was capable of nothing one
 " said."

Sir Kenelme Digby.

Secondly—Extract from Dr. *Holder*.

" March 4, 166⁸/₅.

" At a meeting of the Council of the Royal
 " Society, ordered,
 " That a Discourse presented to the R.
 " Society, intituled Elements of Speech,
 or

“ or an Effay of Enquiry into the Natural
“ Production of Letters, with an Appendix
“ concerning Persons *Deaf* and *Dumb* by
“ *W. Holder, D. D. Fellow of the Royal So-*
“ *ciety, be printed by J^{no} Martin, Printer to*
“ *the Society.*

“ BRÖUNCKER, Pref.”

“ It having happened to me some years
“ past to have been deeply engaged in this
“ same consideration of the alphabet, by a
“ *worthy designe of giving relief* to a *deaf*
“ and *dumb* person in the year 1659, re-
“ commended to my care, and being at last
“ prevailed with by divers persons, who
“ remember *the success* of that enterprize,
“ to communicate the way and method I
“ *then used*, I have adventured to publish
“ my thoughts concerning the nature of
“ letters, more in respect of the Appendix,

G

“ or

" or application of them to *that excellent*
 " *purpose, &c.*"

Pref. to Elem. of Speech, by *Holder.*

" But the chief design here intended by
 " this account of the *natural* alphabet, is
 " to prepare a more easie and expedite
 " way to instruct such as are *deaf and*
 " *dumb*, and dumb onely by consequence
 " of the want of hearing (by shewing
 " them the proper figures of the motions
 " of the organs, whereby letters are framed)
 " to be able to pronounce all letters and
 " syllables and words, and in a good mea-
 " sure, *to discern them by the eye*, when
 " pronounced by an other.—And although
 " this cannot be directly and immediately
 " taught and learnt, *as to every particular*
 " *letter* of the alphabet (as will be suffi-
 " ciently manifest in the ensuing discourse)
 " yet he who has this exact knowledge of
 " of

“ of the nature and difference of letters,
 “ by knowing withal *what can be done*, and
 “ what cannot be immediately performed,
 “ will be able to pursue such an attempt
 “ with steadiness, and having made his first
 “ progress in what is obvious and feasible,
 “ will then (without expence of *fruitless*
 “ labour) proceed to seek out and *invent*
 “ other ways to compass about and accom-
 “ plish his designed effect.

“ And by these ways (as *I myself have*
 “ *made some experiment*) it is *not impossible*,
 “ no, nor very difficult to be done, even
 “ in those who were born *deaf and dumb*.”

Holder's Elem. of Speech, pp. 15, 16.

“ Neither did any such hopes or ambi-
 “ tion” (as those of rectifying *alphabets*
 universally) “ set my thoughts on work,
 “ but partly the *worthiness and curiosity* of
 “ this subject in itself, and chiefly the

" great use of an accurate knowledge of
 " the nature of letters, and speech, in di-
 " recting to a steady and *effectual way of*
 " *instructing deaf and dumb* persons, to obtain a
 " reasonable perfection of *utterance of speech*,
 " and to discern (in some measure) with
 " their eye, by observing the motions of
 " the mouth, what others speak: and to
 " that end, I have added to this Essay an
 " Appendix relating that design, both
 " which I hope and promise myself, will
 " find a candid reception, from those who
 " shall consider these poor and slight pa-
 " pers, as a work of *charity* and compas-
 " sion, and may be acceptable to them, as
 " it is pleasing to myself, to have studied
 " relief for the calamitous and deplorable
 " condition of persons *deaf and dumb*."

Holder's Elements, pp. 109, 110.

" Now

“ Now as to the most general case of
 “ those who are deaf and dumb, I say, they
 “ are dumb by *consequence* from their deaf-
 “ nefs, *onely because they are not taught to*
 “ *speak*.—The natural part of speech, viz.
 “ words made of letters by such exquisite
 “ various articulations, is *learnt by much*
 “ *præctice and imitation*; and much more
 “ the *artificial* part, viz. *institution of signi-*
 “ *ficancy of language*, cannot be acquired
 “ without great help of instruction : and to
 “ that end, the tong and ear, speaking and
 “ hearing, hold a correspondence, by
 “ which *we* learn to imitate the found of
 “ speech, and understand the meaning of
 “ it : but he that *never hears* a word
 “ spoken, nor can be told what it signifies,
 “ it is no wonder, if such an one remain
 “ speechless : as out of question *any one*
 “ *must do*—(though of integral principles)
 “ who from an infant should be bred up

“ among *mutes*, and have no teaching.
 “ Such then is the case in hand, that they
 “ who want that *sence* of *discipline* (hear-
 “ ing) are also by consequence deprived of
 “ speech, not by any immediate *organical*
 “ *indisposition*, but for want of *discipline*.—
 “ Finding then a person in this condition, *not*
 “ *capable of hearing*, if we would endeavour
 “ to make use of the organs of speech
 “ (supposed to be of sufficient constitution)
 “ there is no way, but to have recourse to
 “ the other learned sense, which is *seeing*,
 “ and to find out some means (although
 “ farther about, and more laborious) of
 “ instructing him *by his eyes*, and shewing
 “ him the visible motions and figures of
 “ the mouth, by which speech is articu-
 “ lated; and to apply the doctrine of
 “ letters to this use and purpose is the de-
 “ sign of this Appendix, where our first
 “ business had need to be to animate the
 “ under-

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“undertaker, and consider whether it be
“possible or no; for it must confessed,
“that there lie in the way great objections
“and difficulties, which *seem to discourage,*
“and portend such a design unfeasible:—
“but I doubt not to shew you, how to
“overcome those seeming demonstrable
“impossibilities, and shew how truly it is
“said, *venit miseris solertia rebus.*”

Holder's Appendix concerning Persons

Deaf and Dumb, pp. 115, 116.

Then intervene some general rules of proceeding, used and recommended by him (Dr. Holder) which are omitted for brevity's sake.

“It is observable, that the histories of
“those who could discern *speech* by their
“eye are, *most* of such as having had know-
“ledge of language, and a readiness in
G 4 “speaking,

" speaking, falling afterwards into *deaf-*
 " *ness*, have lost the *use* of speech, but
 " still retain the memory of it : now if we
 " can by industry make any deaf and dumb
 " person *reasonably perfect* in the language
 " and pronunciation, he may also be capa-
 " ble of the same privilege of *understand-*
 " *ing by the eye* what is spoken, though the
 " letters *singly pronounced* are ambiguous,
 " and may deceive him : in short, though
 " it be impossible for a deaf person by his
 " eye accurately and *certainly* to distinguish
 " letters *singly spoken*, (as it is likewise in
 " words equivocal, spoken, and letters
 " whispered, *to those that hear*) yet in
 " tract of speech, as a *dubious word* is
 " easily known by a coherence with the
 " rest ; and a dubious letter by the whole
 " word, so may a *deaf* person, having at-
 " tained a competent knowledge of lan-
 " guage, and assisted by an acute sagacity,
 " *by*

“by *some more evident* word discovered
 “by his eye, *know* the sence, and by
 “*the* sence, other words, and by the
 “words the obscurer letters, and so, not-
 “withstanding this difficulty objected, make
 “good use of this institution, *not onely to*
 “*speak*, but in a good measure (so far as
 “to serve for converse) know what others
 “say to him: and the rather because hav-
 “ing learnt by his eye, and being inured
 “to that kind of observation, he is quicker
 “to perceive the motions of articulation and
 “conjunctures of letters in words, *than we*
 “*can easily* imagine.—Having thus sur-
 “mounted the difficulties, I shall mention
 “some such things as give *encouragement*
 “to this enterprize: and first, that which
 “was before hinted, that in deaf and dumb
 “persons, their *necessity* excites a great ob-
 “servation and *sagacity*, to supply their
 “defects, and to bear up, and maintain
 “converse

" converse with others who enjoy the be-
 " nefit of all their senses. And being de-
 " nyed communication by the *ear*, their
 " *eyes* are the more vigilant, attent, and
 " heedful, which renders them much more
 " capable of being improved by directions
 " and instructions applied to that sense;
 " and gives a delight and encouragement to
 " those who teach such *apprehensive* scho-
 " lars."

Ibidem, pp. 125—128.

" Language being defined a *connexion* of
 " *the best signs for communication*, and
 " written language *visible signs* of the
 " signs audible: and the *elements* of each
 " respectively, and the *correspondence* and mu-
 " tual assistance of each to the other, being
 " such, as in the foregoing discourse is
 " more fully shewn; you have a great
 " help, by *shewing* letters and words writ-
 " *ten*, to conduct a deaf person on, in ex-
 " ercising

“ exercising him to express the same by pro-
“ nunciation, and whatsoever you gain
“ upon him *this* way will be retained, and
“ made use of in the other : add to this
“ the *admirable* curiosity, and *singular excel-*
“ *lency* of the design, the consideration where-
“ of will sustain the patience, and animate
“ the industry of him who shall undertake
“ it.—Having thus considered what ground
“ and encouragement there may be for
“ such an undertaking : I shall now, in
“ the plainest manner I can, lay down such
“ *directions* and *rules*, as *I myself* have made
“ trial of to *instruct a deaf person* to make
“ use of his *organs of speech*, and *cease to*
“ *be dumb*, enjoying the great felicity of
“ that most expedite way of communica-
“ tion ; which may serve till *some more able*
“ *person* shall be excited by improvements
“ and additions to give *a greater perfection*

“to this design:—first make your *own* alphabet, &c.” Ibid. pp. 131, 2.

Then follows *his particular method*, which is omitted also.

“Now besides these directions already
 “given, you will find when you come
 “to practise, that your own earnestness
 “and contention to effect what you are
 “about, will, continually, whilst you
 “are at work with him, suggest to you several
 “artifices, whereby to make him
 “better apprehend what you would have
 “him pronounce, *which cannot* so well be
 “tho’t of, beforehand, *nor rules set down*
 “for it in writing.

“Now when the labour and patience of
 “getting the alphabet is over, the main
 “difficulty is overcome. — Having thus
 “made

“made him learn the alphabet, and the
“characters of it, next, (or together with
“the other) teach him an alphabet upon
“his fingers, or several parts of his hands,
“by placing the letters there, which you
“may devise at pleasure.”—For example,
“particularly, let the extremity of the
“thumb and four fingers of the left-hand
“ (when any of them is pointed at by the
“ forefinger of the *right* hand, or by any
“ kind of fescue) signify the vowels *a*,
“ *e*, *i*, *o*, *u*,”—&c. &c. p. 151.

“ I had once in my thoughts to contrive
“ a method of Grammar and Dictionary
“ for this use : of grammar, more than I
“ can now comprise in short hints : and the
“ latter alphabetically, containing the words
“ of the language which the *deaf* person is
“ to learn ; as suppose English : and the
“ ex-

" exposition being a representation of the
 " figure of so many words as can be de-
 " scribed; and of the rest by such other
 " signes as might be thought of, referring the
 " fynonimas to those which have expositions;
 " by which he might help himself to
 " know the meaning of such words, as he
 " should meet with, and by often looking
 " on it gain the knowledge of words: but
 " the occasion of exciting and exercising
 " my thoughts being unhappily removed,
 " I went no further; but hope to see them
 " perfected, by those who shall meet with
 " such like occasions: and indeed such a
 " work as this, is not to be perfected by
 " study alone, but must and will receive
 " many hints and helps, and to be thought
 " on otherwise, whilst the endeavour is ex-
 " cited, being under *experiment* and *prac-*
 " *tice*: but so far as I had occasion to study,
 " and *practise with happy success*, I have
 " faith.

“faithfully imparted, and with it may be
“useful to those who stand in need of it.”

Holder’s Appendix to Elem. of Speech,
pp. 156, 7, 8.

Thirdly—Extract * (*and translation*) of a
letter of the ingenious Dr. *John Wallis*,
(one of the first promoters of the Institu-
tion of the Royal Society) to Dr. *Thomas*
Beverley, reprinted 1765 in Latin, an-
nexed to his Latin Grammar of the Eng-
lish Language, and entitled

* Extracted from the *Latin* publication, for the
more particular satisfaction of foreigners.

“ Epistola ad D. Thomam Beverley, de *mutis*,

“ *surdisque* informandis.

“ Sept. xxx. 1698.

“ Clarissime Vir,

“ Literas tuas Sept. 22, datas, post ali-
 “ quot dies accepi. Quibus *casum* narras
 “ familiæ cujusdam (cui tu notus) *vere*
 “ *plorandum*, quod ex *octo* liberis jam viven-
 “ tibus, *quinque* sunt plane *muti*, *surdique*
 “ (& quidem ideo, ni fallor, *muti*, quia
 “ *surdi*). Petis, ut velim tibi indicare,
 “ quibus modis, possit his defectibus optime
 “ subveniri.—Quippe qui noveris (quod
 “ intelligo) D. *Alexandrum Popham* (adhuc
 “ ni fallor in vivis) quem (*surdum natum*)
 “ docueram ego, (jam ante annos quasi 34
 “ aut 35) *distincte loqui* (utut metuo, ne
 “ istius aliquid quadantenus jam fuerit
 “ oblitus:) atque sermonem loquelarem ea-
 “ tenus intelligere, ut potuerit animi sua
 “ sensa (*mediocriter*) scripto insinuare, at-
 “ que

Translation.

“Letter to Dr. Beverley, &c.

“Honoured Sir,

“Your letter of the 22d September, I
“received some days ago, in which you
“relate a truly deplorable case of a cer-
“tain family (of your acquaintance) that
“out of *eight* children now living, *five* are
“absolutely *deaf* and *dumb* (and indeed
“*dumb*, unless I mistake, *because deaf*.)—
“You request, that I would shew you, by
“what means, these defects may best be
“remedied.—For you know (as I under-
“stand) Dr. *Alexander Popham* (who is
“still living, if I mistake not) whom (*being*
“*born deaf*) I had taught, (now about 34
“or 35 years since,) to *speak distinctly* (al-
“though I fear lest something of it may
“have been now in a measure forgotten)
“and so far to understand common dif-

H

“course

“ que ab aliis sibi scripta intelligere : quod
 “ & ante feceram de *D. Daniele Whaley*
 “ (jam nuper mortuo) qui fuerat inde a
 “ puero *surdus*.—Aliis aliquot qui non fue-
 “ rint surdi, sed ita linguis impedita, ut
 “ vel plane balbutirent, & loquendo titu-
 “ barent, aut literas saltem aliquas, vel
 “ non omnino, vel non nisi hæsitantem
 “ proferre possent, docui distincte & ex-
 “ pedite proferre sonos illos, quos ante non
 “ potuerant : ita ut difficultatem illam vel
 “ plane superaverint, vel ita, saltem ut vix
 “ discerni posset.—Alios aliquot surdos
 “ loquelam docere non aggressus sum : sed
 “ solummodo ut res scriptas mediocriter
 “ intelligerent, suaque sensa scripto qua-
 “ dantenus, insinuarent : qui tempore non
 “ longo progressus eos fecerint, rerumque
 “ plurimarum notitiam acquisiverint, multo
 “ ultra quam quod putabatur fieri posse a
 “ quoquam in eorum circumstantiis posito
 “ fuerintque

“course, that he could communicate his
“thoughts in writing (tolerably well) and
“comprehend what was written from
“others to himself. Which also I had,
“before, done by Dr. *Daniel Whaley*
“ (lately dead) who had been deaf from
“the time he was a boy.—Some others,
“who were *not deaf*, but had such impe-
“diments in speech, that they either ab-
“solutely hesitated and stammered in speak-
“ing, or could not utter some letters, at
“all, scarcely, or at least not without stut-
“tering, I have taught *distinctly*, and *readily*
“to produce those sounds which before they
“could not; so that they fully overcame that
“difficulty, or so far as that it could scarcely
“be perceived. Some other *deaf* persons I did
“*not* go the length of teaching *speech*, but
“only that they might understand, tolerably,
“things that were written, and could com-
“municate in some degree, in *writing*, their
“own thoughts: who, in no long time, might

" fuerintque *plane capaces* acquirendi (si
 " plenius exculti) *ulteriore cognitionem* quæ
 " posset scripto impertiri.

" Priorem hujus pensæ partem (nempe ut
 " doceantur loqui si prius muti, aut expe-
 " dite loqui si prius hæsitantur) expedire
 " soleo, indicando, quo situ motuque dis-
 " ponenda sunt guttur, lingua, labia, cæ-
 " teraque loquendi organa, pro singulis re-
 " spectivè sonis, inter loquendum adhiberi
 " solitis : quippe, his rite dispositis, spi-
 " ritus ex pulmone afflatus, eos formabit
 " sonos, sive se audiat, sive non audiat,
 " qui sic profert.

"De

“ make that progress, and might acquire
“ the knowledge of many things, *much*
“ *beyond* what might be thought possible to
“ be done by any one in their circum-
“ stances, and have been *fully capable* (if
“ *more* cultivated) of acquiring the *greatest*
“ *degree of knowledge* which can possibly be
“ *imparted* by writing.

“ The first part of this task (as they *may*
“ *be* taught to speak, *if before dumb*, or
“ *readily to speak* if before with impedi-
“ ments) I use to forward, by shewing by
“ what position and motion, the parts of
“ the throat, the tongue, lips, and other
“ organs of speech, are to be disposed for
“ each of the *sounds* respectively, wont to
“ be applied in speaking. For by the right
“ disposition of these, the breath being expel-
“ led from the lungs, he who thus produced
“ it, *will form those sounds*, whether *he doth*
“ *or doth not, bear them*.

" De hac sonorum omnium loquellarium
 " formatione respectiva, distinctam ego du-
 " dum tradidi rationem (omnium credo pri-
 " mus qui hoc aggressi sunt) in Tractatu de
 " Loquela (præfixo meæ de Lingua Angli-
 " cana Grammaticæ) anno 1653 primum edi-
 " to. Atque hac fretus origine *Whaleum* pri-
 " mo, deinde *Pophamum* docui, voces quasvis
 " cujusvis linguæ distincte proferre (saltem
 " quas *ipse possem* pronunciare); et quidem
 " Polonicarum difficillimas (domino Polono,
 " qui aderat, exigente, factumque compro-
 " bante, & admirante): exterosque docui,
 " sonos nostros expedite proferre, quos ipsi
 " sibi senserint impossibiles.—Estque hæc
 " duarum brevior pars operis (utut censeri
 " soleat magis stupenda). Verum hæc,
 " absque reliquæ, non magno foret usui.
 " Nam, verba tantum proferre, psittacorum
 " instar, ignorato interim quid significant
 " haud vitæ commodis inserviret.", &c. &c.

pp. 267, 8, 9.

" Sed

“Of this respective formation of all the lo-
“quelary sounds, I have sometime ago given a
“distinct account (the first of any one, I be-
“lieve, who attempted it) in a Treatise of
“Speech, prefixed to my Grammar of the
“English Language, first published in the
“year 1653: and relying on this begin-
“ning, I first taught *Whaley*, then *Popham*,
“distinctly to utter any words whatever (*even*
“*as I myself could pronounce*) and indeed the
“most difficult of the Polish, (to the ap-
“probation and admiration of a certain
“Polish lord who came to prove the fact,)
“and I have taught *foreigners* readily to
“pronounce *our* sounds, which they them-
“selves had thought impossible.—And this
“part of the work is but the shorter of
“the two (howsoever it may be imagined
“the most astonishing). But this, without
“the rest, would be of little use.—For to
“pronounce words only, like parrots, being

" Sed reliqua pars operis (ut *scripti fer-*
 " monis usus habeatur) est id quod tu
 " quæris.—In ordine ad hunc sermonis
 " usum, est imprimis necessarium ut mutus
 " (informandus) discat scribere, quo fit quod
 " oculo repræsentet, id quod sonus (litera-
 " rum) solet auribus exhibere.—Erit de-
 " inde valde commodum (quia penna cum
 " atramento non semper præsto est.) ut do-
 " ceatur, quo pacto possit singulas literas
 " designare (puta situ motuve digiti, ma-
 " nus, aliufve partis corporis) quod loco
 " sit scriptæ literæ; verbi gratia, ut quin-
 " que vocales *a, e, i, o, u*, notentur apici-
 " bus quinque digitorum; reliquæ literæ
 " *b, c, d*, &c. alio situ motuve, ut commo-
 " dum videatur, et ex pacto conveniat.—

" Postea,

“ still ignorant of their signification, would
“ not serve for the purposes of life.”

Pp. 267, 8, 9.

“ But the remaining part of the work, that
“ he may attain the use of *written language*,
“ is that which you seek.—In order to this
“ use of language, it is in the first place ne-
“ cessary, that the *dumb* person (to be in-
“ structed) should learn to *write*, by
“ which means may be represented to *the*
“ *eye*, that which the sound (of letters)
“ is used to exhibit *to the ears*: it will
“ then be very convenient (as pen and ink
“ is not always at hand) that he should be
“ taught in what manner each of the *letters*
“ *may be signified* (suppose by the position
“ and motion of the finger, hand, or any
“ other part of the body) which may be
“ in stead of *written letters*. For example,
“ that the five vowels may be noted by the
“ ends

" Postea, *docendus est sermo, eadem methodo,*
 " qua pueri solent linguam ediscere (quam
 " forte plurimi vix animadvertunt): cum
 " hoc saltem discrimine; pueri sonos aure
 " discunt: mutus signa (eorum sonorum
 " indicia) *discit oculo.* Sunt autem tum
 " hæc, tum illi, pariter ad placitum signi-
 " ficantia, earundem sive rerum, sive no-
 " tionum.

" Atque ut pueri solent primum discere
 " rerum nomina; sic commodum est, huic
 " muto, gradatim suppeditare nomenclatu-
 " ram; qua contineantur aliquam multa
 " nomina rerum passim occurrentium &
 " oculo obviarium, (ut indicari possint

“ ends of the five fingers: the other letters
“ *b, c, d, &c.* by other positions and mo-
“ tion, as may seem convenient, and as
“ may be agreed.—Afterwards he is to be
“ taught speech, *by the same method*, which
“ boys use to learn a language (which
“ perhaps very many have scarcely ever
“ thought of) with this difference alone,
“ children in general learn *sounds by the*
“ *ear*, a dumb person learns *signs* (which
“ are images of those sounds) *by the eye*:
“ for both those, as well as these, are
“ equally significant, *at pleasure*, either of
“ things or of ideas.

“ And as boys are wont *at first* to learn
“ the names of things, so it is convenient,
“ to supply this mute person by degrees,
“ with a vocabulary, in which let there be
“ contained any number of names of things
“ commonly occurring and obvious to the
“ eyes,

" res his nominibus respondentes.) Quæ no-
 " mina commodò ordine sint disposita, sub vâ-
 " riis titulis; non confuse, sed eo ordine, si-
 " tuque distributa (per varias columnas
 " aliasve debitas in charta positiones,) ita ut
 " ipso situ suo insinuent oculo quam intèr
 " se respectum habeant res his nominibus
 " indicatæ. Verbi gratia: ut contraria
 " vel correlativa, oppositis chartæ partibus
 " scribantur; subordinata, seu appendicula,
 " principalibus subjecta. Quod memoriæ
 " localis (quæ dicitur) vicem quadantenus
 " suppleat.—Sic v. g. in una chartula, sub
 " titulo *mankind* (homo) scribantur (non
 " confuse sed commodò situ) *man*, *woman*,
 " *child* (boy, girl); atque si libet, nomina
 " quorundam in familia, aut alibi cogni-
 " torum, relictis locis vacuis; pro nominibus
 " aliis, vocabulisque cogeneris naturæ inse-
 " rendis, prout occasio tulerit.—Tum, in
 " alia chartula, sub titulo *body* (corpus)
 " scri-

“eyes, so that the things may be shewn accord-
“ding to these names, and placed in con-
“venient order, under various heads ; not
“confusedly, but in that method, and so
“distributed in situation (by various co-
“lumns, and other proper positions on
“the paper) that the things indicated may
“communicate by their situation, to his
“eye, the relation which they have to
“those names.—For instance, let contrary
“things, or correlatives, be wrote upon
“*opposite* parts of the paper.—Subordinate
“things, or appendages, be placed *under*
“their principals, which may answer in
“some measure the end of a local memory
“ (as it is called). Thus, for example, on
“ a little piece of paper, *under* the head or
“ title *mankind*, let there be wrote (not
“ irregularly, but in a convenient situation)
“ *man, woman, child (boy, girl)*, and if
“ you please, the names of any body in

110 "VOX OCULIS SUBJECTA."

"scribantur (situ item commodo) *head*,
"face, forehead, eye, &c. &c. &c.

P. 270.

"Et

“ the family, or of other acquaintance,
“ leaving vacant places, for inserting other
“ names, and terms of the same nature,
“ according as occasion shall offer.—Then,
“ on a little piece of paper, *under* the title
“ *body*, let there be wrote (in the same
“ convenient and proper situation) *head*,
“ *face*, forehead, eye,” &c. &c.

P. 270.

The continuation of these directions, consisting of examples, of many of the objects of nature, animate and inanimate, and each species under its respective genus, together with an ingenious Compendium of a suitable Grammar or Accidence, used by Dr. Wallis, is all here omitted, for the reasons before given.—The following paragraph therefore will close the quotations from this author.

“ And

" Et quidem, si mutus ille surdusque, sit,
 " alias, bonæ indolis; et qui docet, justæ
 " sagacitatis, poterit hic tali methodo (gra-
 " datim procedendo, cum debita tum do-
 " centis, tum discantis diligentia) intra
 " unius quasi anni spatium (expertus lo-
 " quor) majores progressus observare, quam
 " quis expectaverit; bonaque jacta fun-
 " damenta ulterioris institutionis, sive in
 " rebus religionis, sive aliis eruditionis
 " partibus, quæ legendo possint obtineri."

Epistola D. Wallisii ad D. Tho. Be-
 verley, pp. 279, 80.

Fourthly—Quotation or extract from the
 celebrated Dr. *Amman* of Amsterdam.

" *Dissertatio de Loquela.*"

Anno Dom. 1700.

" Nec tamen diu ibi commoratus; *viri*
 " *amicissimi* precibus *Harlemum* redire lu-
 " bens

“ And indeed, if the *deaf* and *dumb*
“ person be otherwise of good capacity,
“ and the *teacher* of *proper* sagacity, *he may*
“ by such a method as this (proceeding
“ gradually, with *due* diligence both of
“ the learner and teacher) *within the space*
“ even of a year, (I speak by experience)
“ make greater progress than any one could
“ expect: and good foundations be laid for
“ the greatest degree of education, either in
“ matters of religion, or in *other parts of*
“ *learning*, which *can possibly be obtained by*
“ *reading*.

Letter of Dr. Wallis, to Dr. T. Beverley,
pp. 279, 80.

Translation.

“ Amman’s *Treatise on Speech*.

“ Neither did I long abide there, for I
“ was willingly constrained by the entreaties

I

“ of

"bens adigebat, *filiae* ipsius *surdæ*, & ob-
 "furditatem connatam, *mutæ*, erudiendi
 "gratia : quem scopum plus fere quam at-
 "tigi, & eventus meum patrisque spem
 "longe superavit : *venustissima* enim ista
 "puella angusto duorum mensium spatio
 "non tantum satis articulate legebat, sed
 "& quævis tarde pronunciata in chartam
 "coniciebat : jam autem de quacunque re
 "non inepte confabulatur ; alios *surdæ*
 "licet loquentis oculis audit ; & ad inter-
 "rogata promte respondet.

"Tandem *methodum*, qua hæc omnia
 "illam docui, non indignam judicavi, quæ
 "in proximi emolumentum, sub nomine
 " *surdi*

“ of a *most friendly man* to return to Har-
“ *lem*, for the sake of instructing a *deaf*
“ *daughter* of his, who, having been born
“ *deaf*, was also *dumb*, which purpose I almost
“ more than effected, and the success far
“ surpassed my own hopes, as well as those
“ of her father; for that *charming girl*
“ in the short space of two months could
“ not only read tolerably plain, but also
“ take down on paper any words slowly
“ pronounced: she now converses, not amiss,
“ on any subject; and, although deaf, she
“ hears with her eyes what others speak,
“ and replies readily to interrogations.

“ At length, I have judged the *method*
“ by which I taught her all these things
“ not unworthy to be published, for the
“ benefit of a neighbor, under the title of
“ *Surdus Loquens*, or the *Deaf Speaking*,

"*surdi loquentis*, publica fieret, doctiorum
"iudiciis ulterius trutinanda."

Dedicatio ad *Johannem Hudde*. Dissertatio
de Loquela.

"*Candido Lectori Præfatio*.

"Nova tibi & forsan incredibilis, videbitur
"B. L. hæc nostra de instituendis *surdis* doc-
"trina, non tamen inaudita est; fuerunt enim,
"ut dudum accepi, quidam, quibus eadem
"cura fuit: qui autem ii fuerint, & quid
"effecerint, hæcenus me latuit, sancteque
"testor, mihi, antequam ipse excogitarem,
"ne vestigium ejus apud ullum *auctorem*
"occurrisse.—Cum sexto, ni fallor, *surdo*
"erudiendo operam darem, familiariter
"nosse mihi contigit illustrem illum philo-
"sophum Fr. Merc. Van Helmont, } τὸν
"γυναι

“ in order to be more thoroughly examined
“ by judges of more learning.”

Dedication (of *Treatise on Speech*) to John
Hudde, consul of Amsterdam, 1700.

“ Amman’s *Preface to the Reader*.

“ New and incredible as this art of ours
“ of instructing the deaf may seem to you,
“ courteous reader, it is nevertheless *not*
“ *unheard* of: for there have been certain
“ persons, as I have lately understood,
“ who have had the same pursuits: who
“ they were, and what they have effected,
“ hath hitherto been unknown to me, and
“ I solemnly declare, before I myself em-
“ ployed my thoughts thereon, never to
“ have met with the trace of it in any au-
“ thor whatever. When I had instructed
“ the sixth *deaf person* (if I mistake not) I
“ happened to be familiarly acquainted
“ with that celebrated philosopher F. M.
“ *Van Helmont*, now among the saints, who

" νῦν ἐν ἀγίοις, qui ante plures annos
 " *Alphabetum quoddam naturale* a se edi-
 " tum narrabat, ubi de *surdorum natorum*
 " informatione se egisse testabatur; cum
 " autem me instituentem videret & audi-
 " ret, non modo me sibi nihil debere, sed,
 " ut erat summa *viri* ingenuitas, *se longe a*
 " *me superatum in praxi* fatebatur. Verum
 " dum hæc de loquela dissertatio sub prælo
 " erat, eodem fere tempore, & incidi in
 " locum eruditissimi *P. Zachia* quæst. me-
 " dico-legal. Lib. II. Tit. ii. Quæst. viii. n.
 " 7. ubi ex *Vallesio*, Lib. de Sac. Philosoph.
 " cap. 3. narrat de *Monacho* qui *surdos* a
 " nativitate loqui docebat, preterea nihil
 " addit: & redditæ mihi sunt literæ, a
 " viro clariss. *Jo. Wallis*, Mathemat. Oxoni
 " Professore ad me exaratæ, quibus se ea,
 " quæ in *surdo meo loquente* tradideram, non
 " modo tentasse, sed feliciter olim pere-
 " gisse

‘ gave me an account of a *certain natural*
 “ *alphabet* published many years ago by
 “ him, in which publication he declares to
 “ have attempted the information of the
 “ *deaf born*, but when he saw and heard
 “ me teaching, he not only confessed that
 “ I owed nothing to him, but with the
 “ highest ingenuousness acknowledged him-
 “ self *very far exceeded by me in practice*.—
 “ But while this Treatise on Speech was
 “ in the press, I accidentally fell in with
 “ the passage of the very learned P. Za-
 “ *chia’s* Quæst. Medico-legal, Lib. II. Tit.
 “ ii. Quæst. viii. n. 7. where, (out of *Val-*
 “ *lesius*, Lib. de Sac. Philosoph. chap. 3.)
 “ he tells of *Monachus*, who taught those
 “ *deaf* from their nativity to speak, but
 “ says nothing farther; and almost at the
 “ very same time, letters were delivered
 “ addressed to me from the celebrated *John*
 “ *Wallis*, Professor of Mathematicks at Ox-

" gisse mihi significabat, quasque cum re-
 " sponso ad eas dato, ne *Æsopicæ* instar
 " cornicis alienis superbire plumis viderer
 " Præfationis loco hic inferere volui, quo sibi
 " B. L. innotesceret, quid mihi cum tanto
 " viro sit commune, & in quibus ab eo dif-
 " feram."—Præfatio ad Lectorem.

" Verum gravissimæ huic calamitati pro-
 " cumulo accedit, quod omnem respuere
 " medicinam hætenus unanimiter, quan-
 " tum scio, fuerit credita, & propterea in-
 " sanibilibus numero adscripta: at ego, re-
 " serio mecum pensitata, *mutorum* pleros-
 " que, quamvis *loquaciæ organa* haberent
 " sana,

“ford, in which he acquainted me that he
“had not only tried, but happily accom-
“plished formerly those very things which
“I had published in my book, called *Sur-*
“*dus Loquens*, which letters, together with
“my answer thereto, lest I should seem,
“like Æsop’s crow, to be proud of others
“wings, I have resolved to insert in this
“Preface, by which it may become known
“what I had in common with so great a
“man, and in what I differed from him.”

Amman’s Preface to the Reader.

“But the weight of this heavy calamity
“is encreased, in as much as (so far as I
“know) it hath hitherto been universally
“supposed to bid defiance to every re-
“medy, and accordingly ranked among
“the incurable evils: but I have tho-
“roughly and seriously considered the sub-
“ject, and have observed that the most part
“of

" sana, talis esse, animadverti, quod simul
 " & *surdi* essent, quare *surditatem* quidem
 " medelam admitttere penitus desperavi,
 " de *loquela* autem plane aliter sensi. *Sermo*
 " enim humanus, ut cuius cum paulo at-
 " tentius mecum contemplanti patebit, est
 " mistura quædam plurimorum diversi ge-
 " neris sonorum, quorum varietas, distantie
 " id ratione, variis organorum quorundam
 " motibus a me tribuebatur, quos modo
 " fatis visibiles forent, sufficere arbitrabar,
 " ut *surdi* eos oculis, non fecus ac cæteri
 " *sonos ipsos* auribus discernèrent, & ita
 " *loqui* tandem discerent.—Primum rei peri-
 " culum ipse coram speculo in me feci,
 " eamque statim & utilem & possibilem ju-
 " dicavi

“ of those who have been *dumb*, although
“ they have the organs of speech perfect,
“ were such as were also *deaf*; wherefore,
“ although indeed I have altogether de-
“ spaired of *deafness* receiving a remedy, I
“ have been of a very different opinion
“ respecting *speech*. For human language,
“ as will appear to any one who will atten-
“ tively consider it a little with me, is a
“ certain compound of many sounds, of
“ different kinds, whose variety, as reason
“ suggests, is by me attributed to the *va-*
“ *rious motions* of particular organs, which
“ being sufficiently visible, I was satisfied
“ that the deaf might discern those *motions*,
“ by the *eyes*, in like manner as others dis-
“ cern the *sounds* themselves by their *ears*,
“ and so might learn at length to speak.—
“ I made the first trial of the matter upon
“ myself, before a looking-glass, and forth-
“ with judged it both useful and practi-
“ cable,

“ dicavi, non minorem videns inter motus
 “ istos differentiam, quam inter sonos ipsos
 “ & characteres eas exprimentes, ex eoque
 “ tempore *surdum* aliquem erudiendum op-
 “ tavi. Amici quibus mentem aperui,
 “ quosque, ut mihi in quærendo *discipulo*
 “ operam darent rogavi, me velut insanum
 “ *mathematicum* risere, brevi tamen mutata
 “ sententia, cum discipulum illis paulo post
 “ & *loquentem* & legentem sisterem. Fracta
 “ igitur glacie non prius destiti, quam
 “ tantum negotium ad prepositum finem
 “ perduxerim, *surdorumque* sortem, *Divina*
 “ *adspirante Numine*, non modo redderim
 “ tolerabiliorem, sed, et vulgari in eo præ-
 “ stantiorē, sicut *exempla* testantur, quod
 “ alios, voce etiam maxime submissa lo-
 “ quentes, intelligant, aures suas in oculis
 gerendo.

“ cable, not seeing less difference between
“ those *motions* than between the *sounds*
“ themselves and the characters expressing
“ them, and from that time I wished to
“ have a *deaf* person to instruct. Friends
“ to whom I opened my mind, and those
“ whom I requested to procure a scholar
“ for me, laughed at me, as a mad mathe-
“ matician, or necromancer ; they very
“ shortly, however, changed their opinion,
“ when, after a little while, I produced
“ to them a scholar, both *speaking* and *read-*
“ *ing* : having thus broke the ice, I did
“ not desist, untill I had brought the bu-
“ siness to the proposed end, and (*prompted*
“ *and encouraged by the Divine Being*) had
“ rendered the condition of the *deaf* not
“ only more tolerable, but even prefer-
“ able to the vulgar, (as *examples* witness).
“ *in that they* can understand others when
“ speaking, even in the very lowest voice,

"gerendo.—*Methodi* qua id effeci, specimen ante aliquot annos edidi, quo & exterius eam imitari possent," &c. &c.

Jo. Conrad. *Amman* "de Loquela,"
Amstelodæmi, 1700, pp. 3, 4.

“ carrying (as it were) their *ears* in their
“ eyes.—A specimen of the *method* by
“ which I effected it; I published some
“ years ago, by which even foreigners may
“ imitate it,” &c. &c.

Amman's Treatise on Speech, entitled
Dissertatio de Loquela, printed at Am-
sterdam, 1700, pp. 3, 4.

Fifthly,

Fifthly.—Extract from *Herries's Elements of Speech*:

" From a progress so simple as this, Dr.
 " Amman informs us, that in a short time
 " he taught several deaf pupils, *not only to*
 " *write and speak* correctly, but to *under-*
 " *stand* throughout what they had written
 " and spoken. Nor did the curious art
 " perish with him: it is practised at this
 " present time *with great success*.—Among
 " those who are engaged in this undertak-
 " ing, Mr. *Braidwood* of Edinburgh is de-
 " servedly eminent. It may be found,
 " however, that those ingenious gentle-
 " men pursue a plan, somewhat different
 " from that of *Amman*, which I have now
 " mentioned. Every master will adopt
 " that method, which *by experience* he finds
 " to be most effectual;—AN OBJECT SO
 " CURIOUS AND IMPORTANT AS THIS, IS
 " CERTAINLY ENTITLED TO THE WARM-
 " EST

“BEST ENCOURAGEMENT OF THE PUBLIC.

—If a person, who has been deprived

“from his infancy of the faculties of

“speech and hearing, can be taught *even to*

“*converse intelligibly*, it is a wonderful ac-

“quisition.—I am indeed apprehensive,

“that even with the utmost attention be-

“stowed upon him, he will scarcely be able

“to display any *gracefulness*, or harmony

“of utterance.—The *charms of modulation*

“are excited and directed by hearing

“alone. Notwithstanding this, I see no

“reason why a deaf person may not be

“taught from mechanical principles, to

“ascend the gradations of music. If by

“the sense of *feeling* he can discover a vo-

“cal from an unvocal sound, why may he

“not produce a high or low tone, by

“elevating or depressing the larynx?—

“After all, the nice *variation and melody*

“*of the voice*, may perhaps, to him, re-

" main an impenetrable mystery.—How
 " grateful then ought those to be to hea-
 " ven, who enjoy, in its utmost perfection,
 " that most valuable and enrapturing sense
 " of hearing! who can thence feel and
 " imitate every air of music, and every
 " modification of language!—We have
 " now, by the most simple progress,
 " endeavoured to unfold the curious
 " *theory* of articulate sounds: we have as-
 " certained their number, arranged them
 " according to their different qualities, and
 " described minutely the formation of each:
 " We have likewise considered the letters
 " or marks by which they are represented
 " in writing. From these principles, we
 " have offered some *hints*, with regard to the
 " best method of *cultivating the voice* in
 " children, and *removing* impediments in
 " pronunciation, and of teaching *the dumb*
 " *to speak*." Herries' Elemen. pp. 78, 9, 80.

As

As the effects of well-attested practice are more likely to convince the generality of the world than a volume of reasonings, the preceding pages may be supposed to have removed every doubt, respecting the *possibility* of the art herein treated of, and even to satisfy the reader, that there *have been some instances*, in which considerable progress hath been made, heretofore, at various times, since the middle of the last century : the next thing proposed is to demonstrate that the wonderful art is *now* actually *very happily practised*, within this island. To some it may seem unnecessary, if not whimsical, to describe as *extraordinary, a school in this kingdom* ; it may seem superfluous, especially, to adduce the same instance that others, (and authors of note in the literary world) have already, in their works : I would therefore observe, before I proceed, that notwithstanding,

each, and either, have given a *satisfactory* although *concise* account of *Messrs. Braidwood's* Academy, yet, in the first place, it was not the original design of *their* publications, but was mentioned (*en passant*) only as a *curiosity* worthy of notice, and consequently, if their judicious and pertinent remarks on it are observed by any, it must be accidentally, in pursuit of *some other* information or amusement: Whereas to publish the utility of this Academy, in particular, with *their accounts* of it, *collectively, also*, is part of *the professed object* of this Essay; besides which, a *parent's* anxiety for an only and beloved son may well be supposed to create an interest, and stimulate to attentions, that cannot exist in any other breast, nor indeed be described by any words: another reason is, that mine were not only, *not mere visits of curiosity*, but were *not short*; the

first was near *six weeks*, the latter *four weeks*, during which, every day was devoted to the examination of the proficiency of my child, and of others in the same school, and of many days, I may say, *every hour* was *so devoted*: of course it will not be deemed vain or arrogant to assert, that none of the respectable characters beforementioned (quotations from whom are hereto annexed) could be supposed to have so minute, complete, and *incontestible* a knowledge of every circumstance as one who made it his business and pleasure for near ten weeks.

We shall therefore now come to the *second part of the title-page*, viz.

P A R T II.

A

PARTICULAR ACCOUNT

O F

The Academy of *Messrs. Braidwood* of Edinburgh *, (with concurrent Animadversions.)

THIS Academy is, in my opinion, to a speculative mind, one of the most interesting and wonderful objects in the world, regarded merely as a *philosophical curiosity*.

* I understand (since the commencement of this) from Mr. B., that, by the advice of many respectable characters, he has in contemplation to remove his Academy to the vicinity of the metropolis of this island.

K 4

To

To realize (without mature consideration) that those who *never heard* a sound, and still *continue deaf*, should be capable of uttering articulate expressions, with *grammatical accuracy*; of chusing the most proper words to convey their ideas, both in speech, and in written language; and not only so, but “*to hear with the eye*,” or (in other words) to be so acquainted with the various positions of the organs of speech, as to be enabled (*generally*) to know what is spoken by another, only by looking steadily at the countenance of the speaker, is really so difficult, and astonishing, that the incredulity of the world, herein, is not much to be wondered at.—All this, however, I myself have been actually (with raptures) a witness to;—I say, *generally* they understand what is said, because it is impossible to *know infallibly*:—They must *sometimes* mistake, many words of various significations being

being uttered, or articulated with nearly the same action of the organs (as for instance *ship* and *sheep*): The occurrence also of equivocal words is very frequent in discourse; which, if unconnected with others, the sense cannot be determined *absolutely* even by *those who hear*; but, as other words in a sentence explain the meaning and application of such equivocal words, as *vain*, *vein*, *vane*,—*write*, *right*, *rite*, and many others, so these deaf persons, if they can discern one single articulation, will by a peculiar quickness of sight and apprehension, and *long practice*, be able to rectify any mistake, or doubt, in the adjoining syllables, by connecting them in their mind: the labials or lip-consonants, for example, B, P, M *, are very hard to

* Mr. *Sheridan*, in his useful *Lectures on the Art of Reading*, exhibits a *Scheme of the Alphabet*, in which he makes M a *nasal* consonant, p. 51;—but *Holder* calls it a *nasal-dental labial*.

dis-

discriminate with the eye, being formed by nearly the same motion, or appulse of the lips, with only this difference that M occasions a visible contraction of the muscles of the *nose*. Suppose either should, at first, be taken for the other, yet being after a time perfectly acquainted with the component parts of every word, reading also in the countenance of the speaker, and knowing the other words or sentences, the general import of the subject-matter, they are seldom at a loss to ascertain which of the labial consonants * are used, and so likewise in other cases.—It is not, however, as of a mere philosophical curiosity, but of an *art* of the greatest *utility*, that an account is now given.

* The beforementioned respectable author of Lectures on the Art of Reading, makes V and F *pure* labials; whereas (as *Holder* calls them) they are (as I conceive) *labio-dentals*, or formed by the joint operation of *lips* and *teeth*.

Like

Like every thing else (however great) this Academy hath gradually been enlarged and established from very small beginnings. *Mr. Braidwood*, the senior professor, first engaged in this undertaking with *one pupil*, in the year 1760.—As the *practical* part of the art was then new to himself, he consequently made comparatively slow progress, but he brought that pupil to a *great degree* of accomplishment, (in a few years) in speaking and writing; and some of his genuine compositions in poetry, which I have seen, are *excellent*.—He augmented his number by degrees, and improved his method: his present coadjutor, or partner, *Mr. John Braidwood*, hath been in the practice with him, now about thirteen years, and being a *young* gentleman of *abilities* also, and great *application*, there is reason to hope, if his life should be spared, that many improvements upon his

pre-

predecessor's inventions and practice, suggested by experience, will yet be made in this ingenious method: as, according to the common course of nature, he may be expected to survive Mr. Braidwood, who hath often acknowledged to me, that his success, in consequence of new discoveries made *in the course of teaching*, hath greatly exceeded what was at first his highest, or most sanguine expectation:—Their number of scholars at present (of both sexes) amounts to near twenty, including several who have only *impediments* in speech, without being deaf.—These are all lodged and boarded under the same roof with the teachers; and have all possible attention paid to their health and comfort.—The apartments for the lads or boys being separate, and at a distance from those of the young women or girls.

As

As soon as they rise in the morning, they *all* repair to the same school-room, for an hour or two before breakfast.—A certain time is allowed of each day for *recreation*, in which the tutors are generally as much engaged and employed as while in school.—On *Sundays* they are exercised in *moral* and *religious* subjects during the forenoon.

This number consists of various ages from five to upwards of twenty years, but these gentlemen have instructed several others who did not begin until *more advanced* ages: those, however, who are taken in hand when *young*, before the organs grow stiff and rigid, (for want of use) generally *speak* most plainly, and pleasantly.—Five years are necessary to give the deaf a tolerable general understanding of their own language, so as to read, write,

write, and speak it, with ease.—The *manner* in which this is effected may in some measure be judged of, from what *hath been premised*:—namely, by first *shewing them* how the mouth is formed for production of the vowels, letting them *see* the external effect that vocalized breath hath upon the internal part of the wind-pipe, and causing them to *feel* with their thumbs and fingers the vibration of the larynx, first in the teacher, then in themselves.—When they found either of the vowels, then they are shewn the *written form* of what they have expressed, until they are perfected in the knowledge of the vowels or vocal sounds, to which succeeds the *formation* of syllables and words *as before described*, then the *meaning* of common words, and finally the *construction* of a *sentence* or sentences, out of which all descriptions of the mind or will are composed, or every exhibition

bition of *perception* or *volition*; which, as before observed, is the whole of language *.

In order also to effect this, they are at first taught the use of the letters or alphabetical characters, by names (or vocal forms) explanatory of their respective

* If then the leading powers of the soul be these two (perception and volition) it is plain that every speech or sentence, as far as it exhibits the soul, must of course respect one or other of these.—If we *assert*, then is it a sentence which respects the powers of *perception*, for what indeed is it to *assert* (if we consider the examples above alledged) but to *publish* some *perception* either of the senses, or the intellect?—Again, if we *interrogate*, if we *command*, if we *pray*, if we *wish* (which in terms of art is to speak sentences *interrogative*, *imperative*, *precativè*, or *optative*) what do we but publish so many volitions?—For who is it that questions? He that *has a desire* to be informed—who is it that *commands*? He that *has a will*, which he would have obeyed.—*What are those beings* that either *wish* or *pray*? Those *who feel* certain *wants*, either for themselves or others.

Harris's Hermes.

prac-

practical *powers*, such as *eb* for *B*, *ec* for *C*, *ed* for *D*, *fa* for *F*, *ga* for *G*, *oo* or *ou* for *W*, &c.

After this acquisition of the art of comprehending all the various combinations of the elements of speech, all wonder must cease at their attaining to perfection in other arts and sciences, *language* being the vehicle or instrument of communication ;—and as the treatises on each art and science are (in these latter ages) become so common, when they are capable of understanding any publication, they are in possession of every requisite : nothing then but their own *application* is needful : that is increased in *them* by a consciousness of its absolute necessity ; for, as to sagacity, these pupils are *far enough* from any deficiency therein.

A mis-

A mistake or prejudice respecting the methods of teaching articulation, *I find* hath been imbibed by some, upon a supposition that harsh and severe methods were *privately used*, in order to enforce exertions contrary to their natural disposition and inclinations, and such a rigid discipline as is sometimes practised upon persons unfortunately deprived of reason.—This error, I am bound by a regard to truth, (and also in justice to the worthy characters of these gentlemen) to confute: it is no less necessary, in order to obviate the discouraging effects of such an idea.—Nothing can possibly be more remote from a *true* description of *their methods*, for the most kind and affectionate mode is practised, much more tender, ingratiating, and consistent with the *true art of governing the human mind*, and making learning a pleasure, than *I ever* saw at any other school: the beha-

L

viour

viour of the pupils is the most convincing proof imaginable of this; they enter punctually the school-room, with a degree of eagerness, they really love their learning, not regarding it (as young persons in general do) as a hardship or imposition, but as an *indulgence*: (the “drudgery” therefore mentioned by the author of the *Origin and Progress of Language*, is a mere figurative expression as it relates to them, altho’ it may be said *literally* of the tutors, for they keep in no fixed seat in the school, but are continually moving from one scholar to another.)

Such a remarkable affection and gratitude have these scholars to their teachers, that I knew an instance of a lady who was really apprehensive of some *secret charm*, by which her child’s affection would be
more

more strongly fixed on Mr. Braidwood than on herself.

The only instrument made use of, except their own hands and the fingers of the instructor, is (I believe) a small round piece of silver, of a few inches long, the size of a tobacco-pipe, flattened at one end, with a ball (as large as a marble) at the other; by means of these the tongue is *gently* placed, at first, in the various positions respectively proper for forming the articulations of the different letters and syllables; until they acquire (as we all do, in learning speech) by *habit, the proper method*.

Those who know experimentally the tender concern of an *only* parent for an *only* son, even under the happiest circumstances of natural advantage, may imagine with what avidity the information of

this Academy was first received: Altho' the authority was unquestionable, I, like many others, (I acknowledge) had doubts of the practicability of the business to any very *great degree*; I thought it my duty, however, to send my son across the Atlantic, upon Mr. Braidwood's agreeing to undertake the tuition of him, who accordingly received him in February, 1780.— He was then *eight years* old: although sprightly, sensible, and *quick of apprehension*, yet, having been either born *deaf*, or having lost his hearing by sickness in earliest infancy *, he could not *at that time* produce or distinguish *vocal* sounds, nor *articulate* at all, neither had he any idea of the meaning of words, either when

* His deafness was first (accidentally) discovered at the age of six months, when my solicitude commenced; for I was then well apprized that the natural consequence must be want of speech, or language, unless a remedy for his deafness could be effected.

spoken,

spoken, in writing, or in print; and for *want of hearing*, would doubtless have remained as speechless as he was born.—I soon received the pleasing intelligence that he was beginning to articulate, and soon after that he could plainly express (upon seeing the form in characters) any word in the English language.

My first visit to him was in May, 1781. It exceeds the power of words to convey any idea of the sensations experienced at this interview.—The child, ambitious to manifest his acquisition, eagerly advanced, and addressed me, with a distinct salutation *of speech*. He also made several enquiries in *short* sentences.—I then delivered him a letter from his sister (couched in the *simplest* terms) which he read so as to be understood; he accompanied many of the words, *as he pronounced them*, with proper ges-

tures, significative of their meaning, such as in the sentence, "*write a letter by papa:*" on *uttering* the *first* word, he described the action of writing, by the motion of his right-hand; the *second*, by tapping the letter he held; the *third*, by pointing to me.—He could at that time repeat the Lord's Prayer very properly, and some other forms, one of which in particular (*which I had never heard before*) I then took down in writing from his repetition; a convincing proof of his speaking intelligibly *.—I found he could in that short time read distinctly, in a *slow manner*, any English Book, although it cannot be supposed he had as yet learned *the meaning* of many words: he, however, made daily progress in that knowledge. As to writing, there can be no reason why deaf

* The copy of the said *short* form, taken in writing, at the time, is in the Appendix.

persons may not, by imitation, learn that art as well as any other persons; accordingly I was not at all surprized, that he could write *very plainly*: this indeed he did with *uncommon readiness* and dexterity, and seemed not a little proud of all his new attainments.—I had also the satisfaction to see such specimens, at that time, *in the proficiency of others who had been longer at this Academy*, as left no doubt in my mind of his acquiring, in due season, a perfect acquaintance with *language* both oral and written; and that he would be capable of any art or science whatever, except *music and oratory*.—Perfectly satisfied with his situation, in a conscientious and respectable family, I left him to pursue his studies, with a degree of hope and joy; which, on this score, I had never expected to have known.—On my next visit, in September, 1782, his improvements were very

perceptible in speech, the construction of language, and in writing: he had made a good beginning in *arithmetic*, and *surprising* progress in the arts of drawing and *painting*.—I found him capable of not only comparing ideas, and drawing inferences, but expressing his sentiments with judgment.—On my desiring him to attempt something he thought himself unequal to, I set him the example by doing it myself: upon which, he shook his head, and, with a smile, replied (distinctly, *viva voce*) “*You are a man, Sir, I am a boy*”—Observing, that he was inclined in company to converse with one of his school-fellows, by the tacit finger-language, I asked him, why he did not speak to *him* with *his mouth*?—To this, his answer was as pertinent as it was concise, “*He is deaf.*” Many other instances I could mention of expressions of the mind, as proper as could

be made by *any boy* of his age, who had *not* the disadvantage of deafness.

Several letters received from *Messrs. Braidwood*, (serving to inform of his improvements, as well as to shew their expectations of him) I found verified; of some of which the following are extracts, viz.

Edinburgh, 30 March, 1782.

“ I have not the *smallest* doubt, but Mr.
 “ Charles will make a considerable figure
 “ in life, *notwithstanding his misfortune* :
 “ he is possessed of a strong genius, and
 “ gives very great application to every part
 “ of his learning. T. B.”

“ Edinburgh, 20 July, 1782.

“ We most heartily congratulate you on
 “ your son’s improvements in drawing, and
 “ in

“ in *every other* branch of his *education* : if
“ it should please God to continue his
“ health, he will *most undoubtedly* make a
“ considerable figure in life, which cannot
“ fail to give you and every one concerned
“ in him, great satisfaction, to render him
“ an *useful member of society*, *happy* in
“ himself, and an honour to us. You may
“ depend, Sir, on our *utmost* attention to
“ him in every respect.

“ As to the plan of his education (men-
“ tioned by you) we are of opinion, that
“ he should be continued in the study of
“ the *English language*, *arithmetic*, *geogra-*
“ *phy*, *geometry*, &c. until he is pretty
“ much master of them. We think, if
“ Charles is master of the *English language*,
“ the *sciences*, the *French*, and as much
“ *Latin* as may give him a competent
“ knowledge of the derivation of words, it
“ would

“ would be sufficient ; and it would be a pity
 “ not to keep him employed as much as possible in *drawing*, that appearing to be
 “ his *forte*.—As to dancing, we refer the
 “ time to yourself, &c.

“ T. and J. BRAIDWOOD.”

In short, I had the amplest opportunity of being convinced, that *those gentlemen do teach*, and have taught many, (who would otherwise have remained speechless and ignorant) so to exercise the voice and organs, as *in reality to speak, and converse intelligibly*, (*viva voce*) and, *in effect to hear*, as well as write and read grammatically, and of course made them capable (by their own application and assiduity) of attaining all the *useful* knowledge and learning of which the human mind is susceptible.—Several (of the many whom they have dismissed completely taught) are now employed

ployed in public offices, counting houses, and various branches of business. There was, the last time I was in Scotland, a gentleman at Leith, (*deaf, from his birth or early infancy*) who had been a pupil of Mr. Braidwood's. This gentleman has a thorough knowledge of the English language, and converses upon every subject very sensibly, (and as agreeably as a slow manner will admit); and I have seen many letters, written by others of his scholars, of both sexes, that, both with respect to grammatical composition, and sentiment, would do honour to any gentleman or lady.

The degree of *pronunciation*, of which they are capable, is proved by experience to be much greater than (until lately) was even thought *possible* by Mr. Braidwood himself; for *accent* and *emphasis*, strange as it may seem, are not unattainable by those

of

of them who are most docile, and have the happiest construction of organs, and good lungs; I have myself actually heard *one* of them repeat the Lord's Prayer, with a better accent and tone, than many clergymen do in the desk.

Thus one of the greatest misfortunes is reduced to little more than a *disadvantage in conversing*; and, in fact, in many respects inferior to many others.—It is to be lamented, that the social enjoyments of conversation are *too often* adulterated with a mixture unworthy of rational creatures. The improvement of the mind, and its preparation for the more refined, intellectual enjoyments of a future state, is certainly the great end of this temporary, progressive existence; this preparation and improvement it appears to me, Mess. Braidwoods' deaf pupils are *hereby* made equally

com-

competent to with others who hear.—
They may become *men of intellect and science*, and capable of arriving at the summit and completion of human nature.
—What a contrast between the natural, usual state of persons *born deaf*, and that which (by this wonderful mode of instruction and education) they are brought to !
—Their parents are only the instruments of Providence in giving them sensitive and *animal* existence : but as rational and conversible beings, capable of spiritual as well as temporal felicity, they may truly be said to be the offspring of these professors. And if *Alexander* the Great thought himself more indebted to *Aristotle* who instructed him, than to *Philip* who gave him life and empire, how much *more so* these pupils to men, from whom they receive the *most incomparable and inestimable* benefits !—These are not the less valuable because not to be realized

realized by a charm or miracle, that is, on a sudden; or by a few lessons: it *must* be the work of time, and unremitted perseverance, for years, under the constant eye of the teacher, who gives “*line upon line, and precept upon precept, here a little, and there a little;*” not only in school, but at meals, in walking, playing, &c. and upon all occasions making a lesson out of every suitable occurrence: — but what *time* or *expence* can be *too much* to bestow for acquisitions of such *infinite* consequence to the individual?

The effect of this instruction is, also, that instead of being the most “dull and solitary” of all human beings, they become remarkable *cheerful* and social.

Every thing that is new, and very extraordinary is apt to strike with a degree of
astonish-

astonishment that lessens its own credibility: the opinion I am now going to hazard will therefore, doubtless, be esteemed romantic, or the effect of an heated imagination: nevertheless, from what I have seen, it is my serious persuasion, that the operation of the mind, *in deaf* persons (*thus instructed,*) not being so liable to be *diverted* or disturbed, (by the noises or sounds that frequently occur,) as *in others*, their application to any point in science may be more uniformly intense, and consequently their *powers of abstraction greater than ordinary*; and I have no doubt but that some of them, who are possessed of genius, will make mathematical discoveries of great importance, and carry their researches in philosophy beyond those of other men: And thus the ways of Providence which, in many respects, are inscrutable, and past finding

finding out, may, in a new instance, be justified to man *.

When the art of *reading* was first in use, which is now so common and extensively useful, it was *wonderful* to the vulgar, and considered as preternatural.

How invaluable, however, are the blessings, temporal and eternal, which *they* may *derive* to *themselves*, from the power of cultivating their own minds! It was a saying of one of the antient heathen philosophers (dictated by the light of nature) that, "*The man who could live* in the
 "pure enjoyment of his *mind*, and who
 "properly *cultivated* that divine principle,

* " And thus for the honour of *culture*, and good
 " learning, they are able to render a *man* (if he will
 " take the pains) *intrinsically* more excellent than his
 " *naturally superior*."

Harris's Hermes.

M

" was

“ was *happiest* in himself, and most beloved:
 “ by the gods, for that the gods rejoiced in
 “ what was most *essentially* excellent, and by
 “ nature the nearest allied to themselves,
 “ viz. *mind* *.”

Besides teaching the *deaf*, there is another art, of vast (although of less) importance, taught at this Academy, which many have experienced the good effect of, viz. *removing impediments in speech*.

“ The grosser faults of articulation” (says Mr. *Sheridan* on Elocution) “ such as stut-
 “ tering, hesitation, lisping, and inability
 “ to pronounce certain letters, can never

* “ All *minds* that are, are familiar and congenial,
 “ and so too are their *ideas*, or intelligible forms;
 “ were it otherwise, there could be no intercourse be-
 “ tween *man* and *man*, or *what is more important*, be-
 “ tween *man* and *God*.”

Harris's *Hermes*.

“ be

“ be cured by *precept alone*. These re-
 “ quire the constant aid of a person skilled in
 “ the causes of those faults, who, by teach-
 “ ing each individual, *how to use the organs*
 “ *of speech rightly*, and by shewing him the
 “ proper position of the tongue, lips, &c.
 “ *may gradually* bring him to a just articu-
 “ lation.”

I knew two young gentlemen, sons of a
 merchant of Greenock, who were entirely
 cured of this defect ; one of them, his father
 assured me, before he went to Mr. Braidwood,
 was troubled with such a violent stammer-
 ing, that it was very painful to be witness
 to it, who, when I saw him in June, 1781,
 could repeat the most difficult soliloquy,
 with perfect ease and *gracefulness*, and would
 converse the whole day, without once dis-
 covering any remains of his former impe-
 diment.

It is much to be regretted, that since the time Messrs. Braidwood began to practice this ingenious method, these gentlemen have been under the mortifying and cruel necessity of refusing the charge and instruction, as I understand, of upwards of *an hundred* (chiefly *deaf* persons). Although they have with *humanity, benevolence, and generosity*, maintained and taught several children of indigent parents *gratis*, yet that violence have they been obliged to do to their inclinations, for the following good reasons: First, it would have been eventually deceiving themselves, as well as their pupils and their friends; *labouring without thorough effect*, consequently bringing into contempt and disuse a method, which with no small labor and assiduity they have brought to a great degree of perfection, were they (*themselves*) to pretend to instruct more than a certain number at a time;

time ; their joint attention and tuition cannot (I think) be applied to many more than *twenty*, at once, with full effect.

Secondly, a necessary and laudable regard to their own family forbade their undertaking what must be an insupportable burthen to any single family ; for many of the parents of such objects were incapable even of reimbursing the necessary expences of maintenance, &c.—It is greatly desirable, that this difficulty may be removed by adopting the subjoined * or a similar plan.

And here, I am happy to avail myself of an opportunity of bearing my *public* testimony to the *merits* of these gentlemen, both as professors and as men : Gratitude, I think, demands it ; for no *pecuniary* com-

* Vide Appendix,

M 3

penfation

penfation can ever, in my opinion, difcharge the obligation which every *affectionate parent* of any *fenfibility* muft feel: the weight of which equally furpaffes the ability of my pen to make adequate acknowledgement of.—As, however, Meffrs. Braidwood's reputation *neither needs the tribute* of my applaufe, nor *can receive* any advantage from the encomiums of an *individual in private* life, fo I fhould wifh to avoid offending delicacy, by any expreffions that might be conftrued into adulation.—It is for the fake of *many particular members* in every fociety, that I have taken up the quill on this occafion:—But, If,
“ HE *that makes* TWO blades of *grafs* grow
“ *where only one grew before, hath more merit*
“ *than the whole race of politicians,*” what
SUPERIOR CREDIT and *diftinguifhing* HONORS
are due to the fucceffful cultivator of thofe
grounds of human reafon, which would
other-

*otherwise have been an UNPRODUCTIVE,
BARREN, and DREARY WILDERNESS !*

N.B. Mr. Braidwood hath frequently intimated to me, as an opinion founded upon his experience in this art, that *articulate* or spoken language hath so great and essential a tendency to confirm and enlarge ideas, above the power of *written* language, that it is almost impossible for *deaf* persons, without the use of *speech*, to be *perfect* in their ideas.

He, however, doubts whether there is any such thing as a real, natural “non compos mentis;” and supposes *ideotcy* to be always the effect of a *disordered* or *extremely weak* and relaxed constitution of body.—He hath related to me several instances of young persons in a very weak state of body, who were *supposed ideots*, whom, by a proper attention to the physical causes, (and by astringent medicines, together with the Cold-Bath, and other suitable means), he hath brought, first, to a greater degree of strength, and afterwards to exert their rational faculties:—certain it is, that the connexion between the mind and body is such, that they interchangeably, in all cases, partake of the state of each other; which may, *perhaps*, justify that gentleman’s opinion, that there are none of the human race, in whom the mind (of itself) is absolutely incapable, *by nature*, of *any* improvement.

P A R T III.

P R O P O S A L

T O

Perpetuate and extend the Benefits of
this important Art.

FROM a consideration of the case of
the naturally-deaf, their capacity of
becoming happy in themselves, and useful
in society, in consequence of this admirable
method of qualification; and, from
their numbers, (*which greatly exceed what
is generally known*) of the impossibility of
these gentlemen, alone, receiving and
teaching all who have applied, and who
stand in need of tuition; from these con-
siderations (I say) many of the first and
most respectable characters within these
realms,

realms, have manifested an humane and truly benevolent disposition to establish a *public, charitable institution*, for the certain continuance and extension of the benefits of this important art, more particularly, as a blessing to the children of *indigent parents*.

To promote so worthy a design, and to enforce its expediency, must surely need but little argument.

The present professors of this art, like all other men, “whose breath is in their nostrils,” may be suddenly taken away, before any successors are duly qualified.

The humiliating and pitiable *state* of such as remain both deaf and dumb, cannot need any further description.—As to their *capacities*, as it hath been demonstrated,
“that

that they are vested with *all the powers of the soul*, they are, by inevitable inference, capable, when instructed, not only of *knowing*, but of *obeying the laws both of God and man*: The means, only, of the publication of *those powers* (of perception and volition) which the generality of the human race are blessed with, namely *speech*, they have *not indeed* the usual facility of acquiring; but it is, I hope, ere now credible, that, with *greater perseverance*, and the use of the ingenious modes already spoken of herein, they are *capable of acquiring the happy faculty (of speech)*, although not fluency.

The *numbers* born in every generation, and in every country, under this disadvantage, or in whom this “*Lapsus Naturæ*” (of deafness) is exhibited, (and who have been in former ages lost to the world), are

not

not a few: there are instances of six or seven in one family only, and it is computed, that several hundred of various ages are, *at this day*, existing in this island alone.

It would be difficult for me to ascertain exactly the number *at present* in this predicament: *Dr. Bulwer* mentions a vast many instances, *in his day**, in Europe, and several of *whole families*, and then proceeds as follows,

“ Nor are examples of these sad accidents very rare among *us*; such therefore as I have either knowne, or by credible intelligence gained notice of from others, I shall here annex; conceiving it fit to enlarge the foreigne story of *deafe* and *dumbe* men, with such additional notions. The rather that *wee* may come a little out

* 1648.

“ of these outlandish writers debt, and in
 “ some reasonable sort vie historicall obser-
 “ vations with them.

“ *Sir Edward Gostwicke of Wellington* in
 “ the county of Bedfordshire, baronet, a
 “ gentleman otherwise very accomplished,
 “ was borne *deafe* and *dumbe*; he hath at-
 “ tained unto writing, which is a substi-
 “ tute of speech, and from whence there
 “ lies a way, if well followed, to the re-
 “ covery of articulate voyce. Hence,
 “ writing, to them that are *deafe* and *dumbe*
 “ may serve instead of speech, who there-
 “ fore doe best *begin* to write, and *after-*
 “ *wards* to speake. The first invention of
 “ writing was to make *verba visibilia*, *mis-*
 “ *filia*, & *permanentia*, to remedy the defect
 “ of speech that vanisheth away, is onely
 “ audible, and cannot bee wrought into
 “ discourse but by two that are present to-
 “ gether,

“gether, whereas this invention puts an
 “eare, as it were, into the eye, and pre-
 “sents our cogitations visible and legible,
 “writing being the later invention: Speech
 “by itselfe signifies all our conceptions,
 “and writing signifies our speech, for
 “writing is to words, as words to cogita-
 “tions. Yet this order is not of necessity,
 “so that the contrary cannot bee done:
 “but it happens rather by reason of the
 “facility, and because men that are de-
 “prived of none of their senses are apt
 “sooner to speake than to write, the tongue
 “being sooner fitted by nature for that
 “employment than the hand for this, but
 “the cleane contrarie may be done, as ap-
 “pears in the atchievement of this *honor-*
 “*able* gentleman and others mentioned in
 “this book, &c.”

“The

“ The youngest brother of the said Sir
 “ *Edward Gostwicke* is in the same condi-
 “ tion, being yet an eminent limber, in-
 “ vited to that art by his genius, or some
 “ signalitie of spirit observed in him,
 “ *painting* and *limbning*, next to writing,
 “ having ever been thought of excellent
 “ use, and to afford singular contentation,
 “ to those that are borne deafe and dumbe.
 “ And therefore *Q. Pedius* (the nephew of
 “ *Q. Pedius*, a man of consular dignity,
 “ and one that had triumphed, by *Cæsar*
 “ dictator made co-heir with *Augustus*)
 “ being *dumbe* by nature, *Messala*, the ora-
 “ tour of whose familie the grandmother
 “ of the childe was descended, being care-
 “ ful how the boy should be brought up,
 “ after mature advise and deliberation,
 “ thought good that he should by signes
 “ and imitation be trained in the art of
 “ painting ; and *Augustus Cæsar* approved
 “ of

“ of his judgement and advice herein: and
 “ in truth, the young gentleman being apt
 “ thereto, (although he died a youth)
 “ was growne a great proficient in that art.

“ *Sir John Keyes*, master of the ordi-
 “ nance to King James, had *two* sisters,
 “ who were both born *deafe* and *dumbe* :
 “ they could *write*, and were very inge-
 “ genious to imitate any kind of needle-
 “ work they saw.

“ *Sir Miles Fleetwood* had *two* hand-
 “ some gentlewomen to his daughters, both
 “ borne *deafe* and *dumbe*.

“ *De la Barre*, the rich Dutch mer-
 “ chant who lived at Eeling in Middlesex,
 “ had *two* daughters borne *deafe* and
 “ *dumbe* ; they were both married ; a
 “ friend of mine, who was in their com-
 panies

“panies at Brainford, their husbands also
 “being there) told me he did much ad-
 “mire at their dexterity of perception;
 “for by the least motion of their husbands
 “countenance or hand, they presently
 “conceived of the meaning.

“Master *Freeman*, of London, skin-
 “ner, had *two* daughters, both *deafe* and
 “*dumbe*.

“One master *Diet*, a parson in Staf-
 “fordshire, had a brother and sister,
 “both *deafe* and *dumbe*.

“One *Thomas King*, farmer of Lang-
 “ley, in the county of Essex, had by
 “one woman a *son* and *three* daughters;
 “*all* *deafe* and *dumbe*.

N

“ One

“ One in *Osmaston*, within a mile of
“ Derby, had foure sonnes, and all of
“ them born deafe and dumbe.

“ One *John Gardiner*, of *Thaxted* in
“ *Essex*, had a *sonne* and *daughter*, both
“ *deafe* and *dumbe*: his son, *Robert Gar-*
“ *diner*, is a tradesman here in town, and
“ one of the most notable examples I have
“ discovered, for prooffe of the feeling of
“ sounds: and whom, to the satisfaction
“ and admiration of some freinds of mine,
“ I have shewed and exposed to a philoso-
“ phicall view and tryall.

“ And, as I am informed by a merchant of
“ credit living in London, there was in Lin-
“ colnshire, one master *Dallison*, a gentle-
“ man that used grazing, who had three
“ sonnes borne deafe and dumbe, who
“ made them all three graziers, and they
“ proved

“ proved the craftiest in that way the
 “ country ever bred, &c.

“ One master *Adams*, in the east of
 “ Kent, had two daughters, very hand-
 “ some, proper gentlewomen, which were
 “ *all the children* he had, and they were
 “ both *deafe and dumb*.

“ A husbandman of Sherrington, with-
 “ in a mile of Newport (Buckingham-
 “ shire), had a *sonne* and daughter, both
 “ *deafe and dumb*.

“ A husbandman of Tilstone (in Che-
 “ shire) about seven miles from Chester,
 “ had two daughters, twins, that were both
 “ *deafe and dumbe*,” &c.

Bulwar's Philoc. pp. 81—87.

In all thirty-one within his own know-
 ledge.

Is it not an object worthy of every *expanded* heart, to provide certain and important relief to so many fellow-partakers of human nature, and in its effects to all their respective connexions ?

To render this art universally useful, it is necessary that some ingenious young men should be instructed and qualified to assist, and succeed the present professors, and that a fund should be established under the direction of proper managers, to be applied to the purpose of educating those whose parents are altogether unable to defray such expence, and to assist others who can afford a part but not the whole, by which means, *all* the deaf, however scattered, might be collected, and taught, and consequently rescued from certain ignorance, from idleness, and from want, as well as every

every defect in speech (however inconvenient and violent) rectified.

Messrs. Braidwood have repeatedly declared their readiness to undertake to qualify a sufficient number of young men for the execution of such a plan.

In an age distinguished by so many public charities, and ready to encourage every *useful* invention in arts and sciences, more especially in *these kingdoms*, which so remarkably abounds with generous and noble institutions for the relief of *almost* every species of misery ; where provision is made for the prevention, or remedy, of such variety of evils, natural and moral ; (and indeed *in every civilized country*) the feelings of human nature cannot fail to be roused, in favour of a *well-directed* scheme;

of this nature ; not can it be doubted ~~but~~ that a fund for this purpose might *easily* be raised.

A fund *fairly* set on foot, the proper and *judicious* application of it *clearly ascertained*, *must*, doubtless meet with ample encouragement from the *very many* well-disposed, and opulent, whose contributions, I am convinced, would be ready for a design of so *humane* and *beneficial* a nature. Under the direction of a respectable governor and directors for the management of the fund, there is every reason to hope and believe, that, upon a proper application to THEIR MAJESTIES, it would originate in the bounty and patronage of the crown.

In addition to the other acts of royal munificence which reflect peculiar dignity on both those illustrious and amiable characters,

raſters, this new proof of their tendereſs towards every object of *charitable* attention, *we may be certain*, would not be withheld.—If by their gracious approbation and countenance, they ſhould be principally instrumental in the hands of Providence, in tranſmitting to poſterity the benefits of this *uſeful* and extraordinary invention, *which hath been perfected in their reign* (a bleſſing unknown in former ages); many, not only in this, but in generations yet unborn, may by a new and *ſingular mode*, yield their teſtimony to ſuch *exalted* merit; and even (*otherwiſe*) mute tongues and voices *articulate* a grateful tribute of acknowledgement to their great and *royal benefactors*. The forcible and extenſive influence of their virtuous examples would, doubtleſs, (as it often hath) be very ſenſibly perceptible in this inſtance*.

Sub-

* I have lately been made acquainted with his Ma-
jeſty's having been graciouſly pleaſed conditionally to

Subscriptions opened under the direction of the authority of the governor and directors, upon a plan similar (or perhaps preferable) to that of which a sketch is hereto *subjoined*, mentioning that the contributions of the public, and the sole distribution of the fund is vested in the said governor and directors, and that those who wish their connexions to partake of the benefits of this institution, must apply to them, would probably be encouraged: by this means, the interest might be forever secured from becoming a sinecure, and certain provisions made for the continuance of the art.

Some perhaps, whose hearts are exempt from an *inconvenient* degree of sensibility, may possibly object, that the utility hereof,

give 100*l.* per annum, out of his private purse, for this purpose.

to

to those born of *poor* parents, is not *very great*, and as their serviceableness would not be *much enlarged* in the lower spheres of life, so on their account (it would be of *but little advantage*.—I deny both premises and inference.—First, their usefulness is exceedingly increased, even for the lowest stations, and particularly as domestics, of which I have had several occasions to be convinced. Indeed no further argument in proof can be necessary, than this, which every one must allow, i. e. the person who *knows* what is said, and can reply *intelligibly*, is certainly vastly more capable of receiving and executing commands than he who cannot do either. And as to his welfare, to alledge, that it is not of much importance on that score, is to say, that for a rational creature to be made acquainted with his duty and interest as a member of society, the end and design of his being, &c. is a matter of no consequence
to

to him. But, *if the soul is immortal*, is not a *poor* man's soul as much "*more valuable than the whole world*," as the soul of any Dives? Is it not an emanation from the *same* Author of Being, who is no respecter of persons?—Or are any so thoughtless as to suppose, that the "*vital spark of heavenly flame*" is not alive in naturally *deaf* persons!—But, upon a supposition (*the most execrable, as well as erroneous, imaginable*) that the *poor* are not worthy of happiness *here*, or hereafter, is there any station so exalted, or fortune so affluent, as to ensure a parent or a family from the beforementioned circumstance of the organs of hearing in a child, or near connexion, being deranged in *foetu*, or before birth, as is generally the case with such persons?—Then, let it be again observed, that *one great* end of this proposed institution is, to transmit to the end of time, for the benefit of *every class*,

class, this infinitely beneficial method of communication.—I know no other probable objections, except such superstitious ones, as formerly prevailed against *another* remedy for a terrible calamity, which Providence most mercifully favoured the world with—I mean, *inoculation* for the small-pox.

To those, in either case, the same answer is pertinent, viz. that every means which Providence points out, as alleviations of natural evil, it is the duty of men to embrace with gratitude.

It is universally considered (except among savages) as *naturally incumbent* on parents in general, while they teach their children to *speak*, to make them *sensible of their duty* in every relation, of the source *from whence* life and understanding flows, of the chief end and design

design of our existence here ; and to instil into their minds *the hope* and expectation of a *future state* ; this, all conscientious parents, in a state of civilization, observe ; many [are indefatigable in inculcating these parts of knowledge ; justly thinking no pains too great, by which they be ingrafted in their youthful minds :—Some capacities (it was observed at first) require more cultivation than others ; those therefore, whose offspring, from *peculiar circumstances*, require much more attention to complete them, as “ *beings of the next order to angels*,” have received a greater charge, and more will be required, in proportion to their abilities, at their hands. But many are incapable of effectuating their good wishes for their children born under these disadvantages ; it therefore becomes, in a manner, the *duty of communities*, in those cases, to lend their combined aid to such
parents,

parents, by enabling them to improve the extraordinary means Providence hath kindly afforded.

The Lacedemonians, of old, regarded children as the property of society, and wisely considered it not only justifiable, but expedient, and incumbent, to make the *instruction* and *qualification* of the rising generation the care of the public, and of course obliged parents to deliver them into the hands appointed therefor:—If then, such as seemed to require no other advantages, or assistance, than such as parents (*in these days*) take upon themselves to give, were deemed bound to be qualified *by society*, for *usefulness* here, and happiness hereafter, how much *more* must it appear *commendable* to take such children out of those parents hands, who not only appear incapable of doing more for them than sustaining animal existence, but whose
hearts

nearts must be rejoiced beyond measure at the event!

Sensible how much the love of fashionable pleasure and dissipation prevail over the sublime and refined speculations of philosophy and religion, I am well aware that a comparatively great number of mankind will turn away with disgust from a scheme, in which there is so little to contribute to their *own amusement*, and that a plan for erecting a new house for an *exotic* singer or dancer, would interest *the bulk* of mankind more than any design for the improvement of the mind; notwithstanding which, there are, doubtless, *enough* in this and every nation of a *more elevated*, and extensive turn.—*The Royal Society* have heretofore given encouragement to the propagation of the *theory* of this art, and would doubtless countenance the establishment of *its practice*.

The *learned, pious, and opulent* body of dignified *clergymen*, as well as numbers of *that character* among all ranks of the laity, would certainly rejoice in promoting the means of making *every soul* acquainted with the Revealed Will of God, as well as capacitating them for social *communication*, the means of self-enjoyment no less than of utility to society. That elegant writer *St. Paul* asks, with respect to the means of *salvation* in general, “how shall they bear without a *preacher*?” which, with due deference, may, in this instance, be paraphrased, *How shall they (the naturally deaf) learn without a teacher?*

The satisfaction of *all* good men must surely be in proportion to their opportunities of beneficence. The reflexion that *not* the immediate objects *only* (of this plan), but the respective circles of their connexions, must

must be greatly benefited, and made much happier, cannot but augment the satisfaction. As the pebble thrown into the calm, stagnant lake, first forms a small single ring, and thence extending takes in the whole surface, within its influence, so will the contributions to this scheme so worthy of humanity, first be felt with *peculiar* force, and in its effects comprehend the felicity of *many circles*.

By the accomplishment of some such plan (which will be executed if a favourable disposition in the public is not wanting) one less evil will henceforth be found in society: For, amongst those who are not deficient in understanding, there, *never more*, need be *any dumb person*. No expressions occur to me so adequate to my own ideas, as those used by the *noblest*, moral,

English poet *, on *the principle of universal benevolence*, with which I will close my reflexions on this subject.

“ In *faith* and *hope*, the world *will disagree*,
 “ But *all* mankind’s concern is CHARITY;
 “ All *MUST* be *false* that thwart *this one*
 “ *great end*;
 “ And *all* of GOD, that BLESS mankind,
 “ OR MEND.”

* Pope.



A P P E N D I X.

Extracts from various Authors, on the Subject of Messrs. *Braidwoods'* Academy.

1st,—Extract from *Arnot's* History of Edinburgh.

“ Of the Academy of *Deaf and Dumb.*”

“ BESIDES the schools and colleges of public institution, a school of the *most curious and important* nature is taught by *Mr. Braidwood*, for it may be said *in effect* to give the *deaf* to hear, the *dumb* to speak.—*Mr. Braidwood*

“ first attempted this art about the year
 “ 1764 *. He began with a single pupil ;
 “ he has now a number of pupils, mostly
 “ from England, but some also from Ame-
 “ rica : and his success in teaching them
 “ has exceeded his own expectations. He
 “ begins with learning the deaf, articula-
 “ tion, or the use of their vocal organs,
 “ and at the same time teaches them to
 “ write the characters, and compose
 “ words of them. He next shews them
 “ the use of words in expressing *visible ob-*
 “ *jects* and their *qualities* : after this, he
 “ proceeds to instruct them in the proper
 “ *arrangement* of words, or grammatical
 “ *construction* of language. The *deaf* (Mr.
 “ Braidwood observes) find great difficulty
 “ in attaining pronunciation, but still more in
 “ acquiring a proper knowledge of written

* This is an error of the author or printer. — It was
 in 1760.

“ language.

“ language.—Their only method of con-
 “ versing (*naturally* *) is by signs and ges-
 “ tures: their ideas being few are (*pre-*
 “ *vious to his instructions* *) confined to
 “ visible objects, and to the passions or
 “ senses; the former of which they delineate
 “ by figures, the latter by gestures:—The
 “ connexion between our ideas and written
 “ language being purely arbitrary, it is a
 “ very hard task to give the deaf any no-
 “ tion of that mode of conversing, theirs
 “ being only hieroglyphical; another still
 “ greater difficulty is to enable them to
 “ comprehend the meaning of the figura-
 “ tive part of language: for instance, they
 “ soon understand *high, low, hard, tender,*
 “ *clear, cloudy, &c.* when applied to *mat-*
 “ *ter*, but have not the smallest concep-

* Those words in parentheses in this page are not in
 the original, but were doubtless meant to be *under-*
stood, by the author.

“ tion of these qualities, when applied to
“ the *mind*.—Notwithstanding these diffi-
“ culties, the deaf attain a perfect know-
“ ledge of written language, and become
“ capable both of speaking and writing
“ their sentiments in the most distinct man-
“ ner, and of understanding what they read :
“ being thus advanced, they are capable
“ to learn any art or science (music ex-
“ cepted), and to translate one language
“ into another;—Mr. Braidwood’s pupils
“ are under his tuition from three to six
“ years, according to their age, capacity,
“ and conveniency.—When we visited this
“ Academy, we found that the boys could
“ not only converse by the help of the
“ artificial alphabet they learnt, by put-
“ ting their fingers into certain positions,
“ but that they understood us, altho’ per-
“ fect strangers to them, by the motions
“ of our lips. In this manner, they ac-
“ tually

“ tually conversed with us, returning
 “ an answer distinctly, yet slowly, *viva*
 “ *voce*.—It is needless to expatiate upon
 “ *the encouragement due to the author of a*
 “ *mode of instruction so ingenious, as well as*
 “ *important* to an unfortunate part of man-
 “ kind. We cannot conclude without ex-
 “ pressing our hopes, that this valuable art
 “ does not depend upon the precarious te-
 “ nure of a single life; but that Mr. *Braid-*
 “ *wood* has communicated so much of his
 “ method as to enable some one to give
 “ similar instruction.”

Arnot's Hist. of Edin. p. 425.

2dly, Extract from Dr. *Johnsen's* Journey
 to the Western Islands of Scotland.

“ There is one subject of philosophical
 “ curiosity to be found in *Edinburgh*,

O 4

“ which

“ which no other city has to shew ; a col-
“ lege of the *deaf* and dumb, who are
“ taught to *speak*, to *read*, to *write*, and
“ to practise *arithmetic*, by a gentleman
“ whose name is [*Braidwood*: the number
“ which attends him is, *I think*, about
“ twelve ; which he brings together into a
“ little school, and instructs according to
“ their several degrees of proficiency :—I
“ do not mean to mention the instruction of
“ the deaf as *new* : — having been first
“ practised upon the son of a constable of
“ Spain, it was afterwards cultivated with
“ much emulation in England by *Wallis*
“ and *Holder* ; and was lately professed by
“ Mr. *Baker*, who once flattered me with
“ hopes of seeing his method published.
“ —How far any *former teachers* have suc-
“ ceeded, it is not easy to know.

“ The

“ The improvement of *Mr. Braidwood's*
“ *pupils is wonderful* : they not only *speak*,
“ *write*, and understand what is written,
“ but if he that speaks looks towards them,
“ and modifies his organs by distinct and
“ full utterance, they know so well what is
“ spoken, that it is an expression *scarcely*
“ *figurative* to say, *They hear with the eye*.
“ — That any have attained to the power
“ mentioned by Burnet, of feeling sounds
“ by laying a hand on the speaker's
“ mouth, I know not ; but I have seen so
“ much that I can believe more ; a *single*
“ *word*, or a short sentence, I think, *may*
“ possibly, be so distinguished. — It will
“ readily be supposed by those that con-
“ sider this subject, that Mr. Braidwood's
“ scholars spell accurately : orthography is
“ vitiated among such as *learn first* to
“ speak, and then to write, by imperfect no-
“ tions of the relations between letters
“ and

“ and vocal utterance ; but to those stu-
“ dents every character is of equal impor-
“ tance ; for letters are to them *not* sym-
“ bols of names, but of things ; when
“ they write they do not represent a *sound*,
“ but delineate a *form* :—this school I vi-
“ sited, and found some of the scholars
“ waiting for their master, whom they are
“ said to receive at his entrance with smil-
“ ing countenances and sparkling eyes, *de-*
“ *lighted* with the hope of new ideas.—
“ One of the young ladies had her slate
“ before her, on which I wrote a question
“ consisting of three figures to be multi-
“ plied by two figures. She looked upon
“ it, and quivering her fingers in a manner
“ which I thought very pretty, but of
“ which I know not whether it was art or
“ play, multiplied the sum regularly in two
“ lines, observing the decimal place ; but
“ did not add the two lines together, pro-
“ bably

“ bably *disdaining so easy an operation*: I
 “ pointed at the place where the sum total
 “ should stand, and she noted it with *such*
 “ *expedition* as seemed to shew, she had it
 “ only to write:—It was pleasing to see
 “ one of the most *desperate of human ca-*
 “ *lamities* capable of so much help.—
 “ Whatever enlarges hope will exalt cou-
 “ rage. After seeing the deaf taught arith-
 “ metic, who would be afraid to cultivate
 “ the Hebrides?”

Johnson's Journey to the Western Islands
 of Scotland.

3dly, Extract from “ The Origin and Pro-
 gress of Language” (by Lord Monboddo)
 published 1773.

“ A R G U M E N T.

“ That articulation is *not natural* to man.”

“ But

“ But what puts the matter out of all
 “ doubt, in my apprehension, is the case
 “ of *deaf persons* among us ; and their
 “ case deserves to be more attentively con-
 “ sidered, that they are precisely in the
 “ condition, in which we suppose men to
 “ have been in the natural state : for, *like*
 “ *them*, they have the organs of pronun-
 “ ciation, and, like them too, they have
 “ *inarticulate cries*, by which they express
 “ their wants and desires : they have like-
 “ wise, by constant intercourse with men
 “ who have the use of reason, and who
 “ converse with them *in their way*, acquired
 “ the habit of forming ideas (which we
 “ must suppose the savage to have ac-
 “ quired, tho’ with infinitely more labor,
 “ before he could have a language to ex-
 “ press them).”—“ They (*the naturally **

* Understood.

deaf)

“ *deaf*) want therefore nothing in order to
 “ *speak* but *instruction* or example, which
 “ savages, who invented the first language,
 “ likewise wanted :—In this situation, do
 “ *they* invent a language, when they come
 “ to perfect age? (as it is supposed we all
 “ should do, if we had not learned one in
 “ our infancy).—Or do *they* ever come to
 “ speak during their whole lives? The
 “ fact most certainly is, *they never do*, but
 “ communicate their thoughts by looks
 “ and gestures, which we call signs, *unless*
 “ *they be taught to articulate by an art lately*
 “ *invented.*”

Vol. I. p. 177, 8.

“ I knew two professors of the art in
 “ Paris; one of them Mons. *l'Abbé de*
 “ *l'Epée*, with whom I was several times,
 “ and whose civility, and the trouble he
 “ took to shew his method of teaching, I
 “ take this opportunity of acknowledging :
 “ he

“ he had brought *one* of his scholars a sur-
 “ prizing length, and one of them I parti-
 “ cularly remember, who spoke so plea-
 “ fantly, that I should not have known
 “ her to be *deaf*.—There is at present at
 “ Edinburgh a professor of the same art,
 “ *Mr. Braidwood*, whom I know, and who
 “ has likewise been at the trouble of shew-
 “ ing me *his method of teaching*, which I
 “ very much approve.—He has taught
 “ *many*, with great success, and there is one
 “ of his scholars, particularly, who is pre-
 “ sently * carrying on the business of a
 “ painter in London, and who both *speaks*
 “ and *writes* good English.—But it is sur-
 “ prizing what labor it costs *him to teach*,
 “ and his scholars to learn, which puts it
 “ out of all doubt that articulation is not
 “ only an art, but an art of most difficult

* 1773.

“ acquisition, otherwise than by *imitation*
 “ and *constant practice* from our earliest
 “ years : for, in the first place, it is diffi-
 “ cult to teach those scholars to make any
 “ sound at all ; they at first only breathe
 “ strongly, till they are taught to make
 “ that concussion and tremulous motion of
 “ the wind-pipe, which produces audible
 “ sounds ; these are very *harsh, low*, and
 “ guttural, *at first*, and more like croak-
 “ ing than a clear vocal sound.” P. 179.

—“ After this difficulty, which is not
 “ small, is got over, then comes the
 “ chief labor, to teach them the pronun-
 “ ciation of the several letters ; in doing
 “ which, the teacher is obliged, not only
 “ himself to use many distortions and gri-
 “ maces, in order to shew his scholars the
 “ position and action of the several organs ;
 “ but likewise to employ his hands to
 “ place

“ place and move their organs, properly ;
“ while the scholars themselves labor
“ so much, and bestow such pains and
“ attention, that I am really surprized,
“ that *with all the desire they have to*
“ *learn*, which is very great, they should
“ be able to support the drudgery ; and
“ I am assured by *Mr. Braidwood*, that
“ if he did not take *different* methods
“ with them, according to their different
“ capacities, and the difference of their
“ organs, it *would be impossible* to teach
“ many of them.” P. 181.

“ If therefore this art be so difficult to
“ be learnt without imitation, even by the
“ assistance of the most diligent instruction,
“ how much more difficult must the inven-
“ tion of it have been ; that is, the acqui-
“ sition of it without either instruction or
“ example !

“ Having thus proved the fact (as I
 “ think) incontestibly, it will not be diffi-
 “ cult to assign the reasons; and explain
 “ the theory; for we need only consider
 “ with a little attention the *mechanism* of
 “ speech, and we shall soon find, that there
 “ is required for speaking; *certain positions*
 “ and *motions* of the organs of the mouth;
 “ such as, the tongue, the teeth, lips, and
 “ palate; that cannot be from nature, but
 “ must be the effect of art; for their
 “ action, when they are employed in the
 “ enunciation of speech, is so different from
 “ their natural and quiescent situation, that
 “ nothing but long use and exercise could
 “ have taught us to employ them in that
 “ way:

“ To explain this more particularly is
 “ *not necessary* for my present purpose; I
 “ shall have occasion to treat of it after-
 P “ wards;

“wards; but, who would desire, in the
“mean time, to be better informed about
“it, may consult *Dionysius* the Halicarnas-
“sian, in his Treatise of Composition,
“where he has most accurately explained
“the different operations of the organs in
“the pronunciation of the different letters;
“and whoever would desire *to be still far-*
“*ther informed, let him attend Mr. Braid-*
“*wood when he teaches, who, from his*
“*practice in that way, has learned to know*
“*more of the mechanism of language, than*
“*any grammarian or philosopher.*—I shall
“only say further on this subject, that
“pronunciation is one of those arts of
“which the instruments are the members
“of the human body, like *dancing*, and
“another art more akin to this: I mean,
“*singing*; and, like those arts, *it is learnt*
“*either by mere imitation* (man, being as
“as Aristotle has told us, the most imitative
“of

“ of all animals); or *by teaching*, as in the
 “ case of deaf persons, but joined with
 “ very constant and assiduous practice, that
 “ being absolutely necessary for the a-
 “ quiring of *any art, in whichever of the*
 “ *two ways it is learnt.*”

“ And here we may observe, that it is a
 “ very false conclusion, to infer from the
 “ facility of doing any thing, that it is a
 “ *natural operation*: for what is it that we
 “ do more easily or readily than speaking?
 “ —And yet we see, it is *an art*, that is *not*
 “ *to be taught without* the greatest labor
 “ and difficulty, both on the part of the
 “ master and the scholar: *nor to be learned*
 “ *by imitation without continual practice,*
 “ from our infancy upwards: for *it is not*
 “ to be learned like other arts, such as
 “ dancing and singing, by practising an
 “ hour or *two a day, for a few years, or*

“ perhaps only some months; but constant
 “ and *uninterrupted* practice is required for
 “ *many years*, and for *every hour*, I may
 “ say, *every minute* of the day*.”

Monboddo on the Orig. and Prog. of
 Lang. Vol. I. pp. 182, 183, 184.

4thly, — Extract from Mr. *Pennant's* Tour
 through Scotland, in 1772.

“ On returning into the city, I called at
 “ *Mr. Braidwood's Academy of Deaf and*
 “ *Dumb.* — This extraordinary professor
 “ had under his care a number of young

* As Lord Monboddo's Treatise is a chain of arguments, and as other proofs in support thereof are interwoven with the above extracts, I have taken the liberty to adduce from the mixture such parts only as immediately relate to the point in hand, viz. of giving speech to *naturally* or *eventually* deaf persons, and such as are essential to the proposed purpose of this publication.

“ per-

“ persons, who had received the *Prome-*
 “ *thean* heat, the *divine* inflatus, but from
 “ the unhappy construction of their organs
 “ were (until they received his instruc.
 “ tion) denied the power of utterance:—
 “ every idea was locked up, or appeared
 “ but in their eyes, or at their fingers
 “ ends, till their master instructed them in
 “ arts unknown to us, who have the fa-
 “ culty of hearing.—Apprehension reaches
 “ *us* by the grosser senses;—*they* see our
 “ words, and our uttered thoughts become
 “ to them visible : our ideas expressed in
 “ speech strike *their ears* in vain ; *their*
 “ *eyes* receive them as they part from our lips:
 “ they conceive by intuition, and speak by
 “ imitation.—Mr. Braidwood first teaches
 “ them the letters and their powers, and
 “ the ideas of words written, beginning
 “ with the most simple ; the art of speak-
 “ ing is taken from the motion of his lips,

“ his words being uttered *slowly* and *dis-*
“ *tinctly*:—When I entered the room, and
“ found myself surrounded with numbers
“ of human forms, so oddly circumstanced, I
“ felt a *sort of anxiety*, such as I might be sup-
“ posed to feel had I been environed by an-
“ other order of beings:—*I was soon relieved,*
“ by being introduced to a most angelic
“ young creature of about the age of *thir-*
“ *teen*. She honored me with her new ac-
“ quired conversation, but I may *truly* say,
“ I could scarcely bear the power of her
“ piercing eyes: she looked me through
“ and through: she soon satisfied me that
“ she was an apt scholar: she readily ap-
“ prehended *all* I said, and *returned an-*
“ *swers with the utmost facility*. She read,
“ she *wrote* well. Her reading was *not* by
“ rote. *She could cloath the same thoughts*
“ *in a new set of words, and never vary*
“ *from the original sense*. I have forgot
“ the

5

“ the book she took up, or the sentiments
 “ she made a new version of, but the effects
 “ were as follows :

VERSION.

“ *Lord Bacon* has di-
 “ vided the whole of
 “ human knowledge,
 “ into *History—Poetry*
 “ — and *Philosophy*,
 “ which are referred to
 “ the *three* powers of
 “ *Mind, Memory—Ima-*
 “ *gination—* and *Rea-*
 “ *son* *,

“ *A Nobleman* has
 “ parted the total of all
 “ *Man’s Study and Un-*
 “ *derstanding*, into an
 “ *Account* of the *Life*,
 “ *Manners, Religion,*
 “ and *Customs* of any
 “ *People or Country—*
 “ *Verse* or *Metre—Mo-*
 “ *ral or Natural Know-*
 “ *ledge*, — which are
 “ pointed to the *three*
 “ *Faculties* of the *Soul*
 “ or *Spirit*:—the *Fa-*
 “ *culty of remembering—*
 “ *Thought* or *Concep-*
 “ *tion—* and *Right*
 “ *Judgement.*

“ I left *Mr. Braidwood*, and his pupils,
 “ with the satisfaction that *must* result from

* “ This was read by *another* young lady, but that
 “ which I heard was *not less* difficult, nor less *faithfully*
 “ *translated.*” Pennant,

“ a reflexion on *the utility of his art, and*
“ *the merit of his labors*, who, after receiv-
“ ing under his care, a being, that *seemed*
“ to be merely endowed with a human
“ form, could produce the *divina particula*
“ *auræ* (*latent, and, but for his skill,*
“ condemned to be *ever latent* in it); and
“ *who could restore a child to its glad parents,*
“ with a capacity of *exerting its rational*
“ *powers, by expressing* sounds of duty,
“ love, and affection.”¹

Pennant's Tour through Scotland, Vol.
III. p. 256.



Copy of the *Form of Prayer*, taken from the mouth of the child (who *had been* dumb) mentioned in p. 150.

“ O God! pardon all my sins, make *me*
“ good and holy ;—bless my *father* and my
“ *sister*, and all my friends :—keep me
“ from all evil, sin, and danger, and take
“ my soul to heaven when I die, for Jesus
“ Christ’s sake ! Amen !”



“ A spe-

A *specimen* of the degree of perfection in written language, to which the naturally *deaf* are capable of arriving.

Written by a *deaf* pupil of Mr. Braidwood's without assistance or amendment.

“ On seeing GARRICK act.

“ When Britain's *Roscius* on the stage ap-

“ pears,

“ Who charms all eyes, and (*I am told*)

“ all ears,

“ With ease the various passions I can trace,

“ Clearly reflected from that wond'rous

“ face;

“ Whilst true conception, with just action

“ join'd,

“ Strongly impress each image on my

“ mind:—

“ What

“ What need of sounds, when plainly I
 “ descry
 “ Th’ expressive features, and the speaking
 “ eye?
 “ That eye, whose bright and penetrating
 “ ray
 “ Doth *Shakespear’s* meaning to my soul
 “ convey :
 “ Best commentator on great *Shakespear’s*
 “ text !
 “ When *Garrick* acts, *no* passage seems per-
 “ plect.
 “ C. S.”

N.B. The above lines appeared in some
 of the London News-papers and Magazines
 of the time, viz, about the end of the year
 1768.

S K E T C H

S K E T C H

O F

A Plan for Perpetuating, and Extending
the Benefits of the beforementioned im-
portant Art.

F I R S T,

THAT (in imitation of the gracious
example of HIS MAJESTY) a sub-
scription be opened, for the purpose of
providing a fund for a public charitable
institution.

S E C O N D L Y,

That the sum so subscribed be lodged in
the hands of respectable bankers, or others,
in the different parts of these kingdoms,
until

until called for by order of the governor and directors.

THIRDLY,

That a Governor be nominated by HIS MAJESTY, and a number of Directors chosen by the Subscribers, for the management of this stock.

FOURTHLY,

That when a sum sufficient for the execution of this Plan shall be raised, the Governor and Directors shall immediately take the most effectual measures for establishing a *public Academy* for the purposes herein specified.

FIFTHLY,

F I F T H L Y,

That, in order to prevent the interest from being mismanaged, or becoming a sinecure, no part of the fund to be applied but by written special order from the Governor.

S I X T H L Y,

That no person be admitted to partake of the benefits of this establishment but such objects as, upon application, shall receive a special certificate of admission from the Governor and Directors.

S E V E N T H L Y,

That as soon as it shall appear that a sufficiency will be provided, such a number of ingenious young men as may be deemed necessary shall be qualified, and contracted with, without loss of time, as *Assistants*,
and

and *Successors*.—And the benefits of this institution shall be imparted to a certain number of young persons *as soon as possible*.

F I N I S.





